

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 11.

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## Catholic Record.

London, Sat., August 17th, 1889.

EDITORIAL NOTES.

IT WILL be remembered by our readers that the fanatics of Pittsburgh, Pa., and some in Ontario also made a great uproar because a public school was leased to Father Sheedy for Catholic school purposes. They need not be troubled on this score any longer, for a handsome Catholic school has been erected, and fifteen thousand people assisted at its dedication by Right Rev. Bishop Phelan.

THE wheat harvest in Russia this year is the worst known for many years, and as a consequence it is believed that power will not be in a condition financially to go to war. It is hoped that on this account there will be no war, as it is the longing of Russia for the acquisition of more territory which alone would cause war. None of the other powers would probably desire to go to war should the policy of Russia become peaceful, and from the fact that the Czar is now disposed to visit the Emperor William, it may reasonably be inferred that he has given up the notion of beginning any aggressive action this year.

GEORGIAN negroes are in a most deplorable state of superstition. A white man announced himself to those of Liberty Co., as Christ, and gained many followers. He was afterwards confined in a lunatic asylum, and his followers transferred their allegiance to another impostor who made the same claim, and there are now several impostors through the State all claiming to be the Christ, and all having a considerable number of adherents. It is to be hoped that the efforts now being made by the hierarchy of the United States to evangelize the colored people will succeed, as it is only by bringing these stray sheep to the true fold of the Catholic Church that they can be saved from being carried about by every wind of false doctrine.

It is often the unexpected which happens, and it is now not unlikely that the great warlike preparations which have been taking place on the Russian and Austrian frontiers may result in the annexation of Servia, not to Russia, but to Austria. Parties in Servia are in a most mixed condition, and between ex-King Milan desiring to take the Regency, and Natalie wishing to reside in Servia to educate the youthful king, and other discord fomented by Russia, the country is in a sad state of disorder. Russia seems to be unable to annex the kingdom, strongly as she desires it, and Austria may be obliged to do so to end the disorders which are making a turmoil which is felt within the borders of that empire.

THE endeavors of some few of the Church of England clergy to acknowledge Methodist ministers in their churches as if they were regularly ordained clergymen met with many rebuffs from the Episcopacy. Recently the Bishop of Carlisle severely demanded an explanation from Rev. C. G. Norton, Vicar of Farlam, for having allowed Rev. E. Dalton, a Primitive Methodist minister, to deliver an address from the lectern in favor of the hospital Sunday movement. The Vicar explained that as laymen may read from the lectern, he thought he could permit a non-episcopal minister to give an address. The Bishop answered: "If preaching be not lawful from the pulpit, it cannot be lawful from the lectern." He quotes the 50th and 52nd canons on the subject, and declares that "a great irregularity has been committed at Farlam. It is manifestly absurd that so much pains should be taken to regulate the introduction of ordained ministers if a dissenting minister may be invited into the church without even the shadow of episcopal permission." He concludes with the warning that "such a thing must not happen again." This is all very discouraging to the strenuous efforts which are being made to effect a confederation of the various denominations.

MR. DALTON MCCARTHY, finding his efforts to stir up discord in Ontario and Quebec between Catholics and Protestants, not likely to secure him the position of Premier of the Dominion, is now doing his best to gain over Manitoba to his views, and as Manitoba is now very decidedly Protestant, appearances are that he will excite a no-Popery cry in that Province. It remains to be seen whether he will succeed in hitting on the Province enough of the virus to get a majority to join in. The first effort has been to inculcate the members of the Government, and it is stated that the Government will make the abolition of separate schools a plank in their platform. Separate schools are secured in the Province by the British North America Act, and they cannot be

abolished without revision of the Act, in which case the separate schools of Ontario and Quebec may be abolished also, or perhaps left to each Province. It was through fear for the dissenting schools of Quebec that the un-Equal Rights' Association left that question untouched, but if Manitoba be allowed to unsettle the Confederation Act, why not Quebec and Ontario as well? Of course the seven Protestant separate schools of Ontario would have to go also. Great injustice would be done by such proceedings, but if they must go on, Catholics in Ontario as well as Manitoba will be obliged to submit to the great injustice to which the Catholics of the United States are subjected. If the Manitoba Ministry adopt the threatened platform, it is said that Mr. Pendergast will resign.

A CORRESPONDENT asks the following questions: "Do the Roman Catholic clergy keep the marriage and registration laws? I understand they seldom or never buy a license. Do they always publish the banns? or does the bishop presume to dispense with banns? If so, what law permits it? Do they register with the clerks of municipalities the marriages they celebrate? If so, do they indicate whether by banns or license?" Probably some of our readers can give answers to these enquiries. We are given to understand that in Quebec especially the law is disregarded.

The above appears in the Mail of last Saturday. To the first question we can authoritatively answer: Yes, the Catholic clergy observe all the laws of the country in general, and the marriage and registration laws in particular. It is true they seldom buy a license, because they believe the license system to be a mockery, a delusion and a snare. The greatest stranger can walk into an office and buy a license as he would any other commodity. With such license he can walk into the parlor of any Protestant minister and get married; he can be Catholic, Jew or Gentile, the minister hesitates not to pronounce the nuptial blessing. The Catholic clergy, on the contrary, although empowered by law to officiate in the same manner, and pocket the fee, will invariably refuse to officiate, unless the man can show certificates of good character, and, if a stranger, unless he bring a letter certifying to his freedom to marry. If the man and woman seeking marriage happen to be Protestants, the Catholic clergy will have nothing whatsoever to do with them. Therefore, as a rule, banns are published and no license obtained. If the law, as the Mail says, is disregarded in Quebec, that is none of his or our business. The Province of Quebec has its own marriage laws and we in Ontario have ours, and that's all there's about it.

### IRELAND'S STRUGGLE.

Dr. Kenny, M. P., has received from Sydney a bank draft for £2,500 for the Evicted Tenants' Fund.

At a meeting of the Sigo Corporation held on 10 July the question of the treatment of political prisoners was considered.

While confined in Galway jail Mr. Wm. O'Brien wrote a whole novel entitled "When we were boys." It is descriptive of Irish social life.

The Lord Mayor of Dublin has commenced a libel suit against the Belfast News-Letter for attacks made on him in that journal.

Mr. Wm. O'Brien will shortly address his constituents of South Tyrone with a view to again contesting the seat at the next election.

It is said that two more, Messrs. Glosby and Redmond, members of Parliament, are to be prosecuted under the Coercion Act for speeches delivered by them.

A dozen crown witnesses who were summoned to give evidence against Canon Doyle refused to testify. The prosecution has in consequence been abandoned.

The Lord Chief Baron will grant an order calling on the Attorney-General to show cause why a writ of habeas corpus should not be issued in the matter of the detention of Mr. Conynbear, M. P., who is now in prison.

The Daily Express, a rabid Tory organ, speaking of the Marylebone election, foretells that the party will lose twenty seats in London alone at the next election. This would make about one half of the present majority.

Baron Downe, in opening the commission for the county Tyrone, on July 11th, congratulated the county on its peaceful state. He had to repeat to the grand jury what he had said to all other grand juries on circuit, that crime was steadily decreasing in Ireland.

Magnificent meetings continue to be held in Australia to assist the Home Rule cause, and magnificent contributions are given at the close of each meeting. Melbourne gave £300, Hamilton £250, Port Fairy £150, and all the offerings being very creditable in proportion to the ability of the different localities.

On the application of Mr. George Bolton, Crown Prosecutor, the further hearing of the charge preferred against William O'Brien, M. P., was postponed till August 29. The Removables refused to grant summonses for Smith Barry and Horace Townsend, on Mr. O'Brien's behalf.

At the Enniskillen assizes, which began July 9th, Justice Holmes, address-

ing the Grand Jury, said: There were but six bills dealing with five cases to go before them, and since last assizes there had been only eight cases of crime reported in the county, none of them of a serious nature.

Active resistance is being offered to the collection of the Whelan blood-tax in Clare. The rate is included in the ordinary cess, and in nearly every instance the collector, accompanied by police, is compelled to make seizures for the amount due.

The Waterford city council have by a unanimous vote conferred the freedom of the city on His Grace the Most Rev. Thos. W. Croke, Archbishop of Cashel, in recognition of his services to the country and his efforts to ameliorate the sufferings of the oppressed people.

The beauties of the Coercion Act have been admirably exemplified at Cork. Three men arrested and sent to the Dublin Gaol on charge of preventing certain persons from buying pigs from the Earl of Courtown. It is conceivable that such a charge could be successfully carried through a court in any civilized country in the world except Ireland!

Alderman Winstanley, who was nominated by the Nationalist majority of the Dublin Corporation to succeed Mr. Sexton as Lord Mayor of Dublin, died on the 11th ult. He was a Protestant, yet a strong Nationalist, and his loss is deeply regretted. Mr. Kennedy, formerly M. P. for Caven, has been selected as Mr. Sexton's successor.

Resolutions were adopted expressing emphatic condemnation of the treatment to which Irish political prisoners are subjected, and protesting against the persistent endeavors of Balfour to crush his political opponents by prison torture and association with low criminals, and demanding the proper classification of political prisoners, to secure them from contact with ordinary criminals.

The influence of the National League in preventing outrages was unintentionally made known by Captain Slackie in his testimony in Mr. O'Brien's suit against Lord Salisbury. From 1868 to 1878, when there was no league in existence, there were twenty eight agrarian murders in Tipperary, but, with the league in existence, from 1878 to 1888 there were none. A similar state of affairs is reported from Wexford.

Mr. Wilfrid Bunt has still weak eyesight, which is the cause of much suffering to him. It is the effect of the glare of the whitewashed walls of the cell in which he spent some months a convict under the Coercion Act. Mr. Cox, M. P., who has been several times in prison, has also had his eyesight permanently injured by the merciless whitewashed walls.

At Mayo Assizes, held in Castlebar on July 17th, Chief Justice Morris said, in addressing the Grand Jury, that he was happy to learn that there were only four bills to be submitted for their consideration, which was a source of great gratification to them, denoting the peaceful condition of their populous county. The bills to be sent before them were of a trifling character. In the Record Court the Chief Baron was occupied in hearing appeals.

Mr. Smith Barry, the Coercionist landlord who, having peace on his own estate in Tipperary, established the syndicate to prevent the Ponsonby tenants from effecting an amicable settlement with their landlord, has met with a sharp rebuff from his constituents at floating dock. He called a meeting, and care was taken that only his supporters would attend; nevertheless four-fifths of those present rebuffed him, and a tumult, his cause, so that he could not get even a hearing. It is very certain that this is another seat to be filled by a home ruler.

The Derry Nationalists are seeing to the proper arrangements for supplying Mr. Conynbear, M. P., imprisoned under Mr. Balfour's Coercion law, with food and other necessaries, and he is now getting his full share of meals supplied from an inn. Mr. Conynbear has the cell formerly occupied by Father McFadden. The hood member has had the cell furnished throughout by a local upholsterer. He was visited on July 6th by his brother and sister and the Catholic chaplain. Mr. Conynbear wears his own clothes.

Rev. Father Stephens and Mr. John Kelly were recently ordered to exercise their position of holding their powers and bayonets to a secret syndicate for the destruction of the Irish tenantry, while striking down every attempt at combination amongst the tenants for their own protection. That is the issue, and the new organization will fight it out till the general election.

of the Mitchelstown and neighboring districts at the churchyard of Killeheny. No demonstration had been regularly organized, but the people of the adjacent localities turning up in large numbers, a meeting was held in the afternoon. A force of police and a Government notetaker were present in the village of Killeheny during the day. The grave of the martyr was almost concealed beneath the floral offerings of the ladies of the locality. Prayers having been recited over the grave, Mr. John S. Casey addressed the assemblage, and said that John Mandeville was a genuine and faithful friend of his country. Mr. Mandeville's staid frame and robust health had been broken down in Tallamore jail by a slow process of torture. In the struggle in which he died, the departed patriot had no private or selfish interest, and his only ambition was to save the Irish tenants from oppression and ruin.

A special correspondent of the Daily News gives the following report of an interview with Mr. Wm. O'Brien in reference to the new Tenants' League. Mr. O'Brien said: "The immediate cause of the agrarian movement in Ireland is briefly this. Rich Irish landlords and English aristocrats have clubbed together to overthrow the force of money and coercion a body of tenants, upon the justice of whose claims they dare not take the judgment of any dispassionate tribunal. Mr. Smith-Barry and Col. Sanderson have claimed that every Irish landlord has the right to combine with every other landlord for the purpose. All the new organization claims is that the tenantry shall exercise the same right of combination, to prevent the extirpation of tenants whose claims the landlords dare not submit to arbitration. There is not any truth in the allegation that Mr. Parnell's action foreshadows a new 'No Rent' movement. Nothing could be more ridiculous than the Tory anticipations. What is terrifying the landlords and coercionists is the absolute legality of the movement. Its chief feature will be the riddage of a vast national fund to prevent the evicted tenants from being driven into the workhouse. That fund I have no doubt will be sufficient to sustain the tenants until the English, Scottish and Welsh electors shall have had an opportunity at the general election of deciding between the eviction syndicate and the tenants. The issues raised are precisely similar to those of trades unionism. Here on the Ponsonby estate, for instance, the people, to whom the law has given a joint property in their holdings, who have themselves built their houses and reclaimed their fields, have a dispute with their landlord. Just as the contending parties were on the point of settlement, there steps in this body of wealthy landlords (most of whom are complete strangers to this country) and deliberately wrecks that settlement, in the hope of terrifying Irish tenants from ever combining again. If landlords and coercionists claim the right for purely class interests, to destroy this body of tenants and dispossess them of their property, then by a thousand-fold stronger claim the tenants have a right to club together to prevent such a gross injustice. A clearer issue never was raised between capital and labor. The tenants have always been willing, and are still willing, to leave the dispute to arbitration, as they are on every estate on which a struggle is proceeding. The landlords, on the other hand, have shirked arbitration, in point of fact, on every Campaign estate for the last eighteen months; it has not been a question of the justice of the tenants' claim, but a vindictive attempt of the landlords and the Government to ruin those tenants, because they were wrang the Land Act of 1887 from the Tory Government and because the Coercion Act has failed to crush them. In the one case in which arbitration was accepted—Colonel Vandeleur's estate—the landlords have practically boycotted both the landlord and the Conservative member of Parliament who agreed to it. Every overture for settlement on the part of the tenants has been gloated over as a sign of weakness. We will never mention the word of arbitration again until the British electors can have opportunity of acting as arbiters in spite of the landlords and their coercionist backers. Those are the facts of the struggle, and it is in face of them the Government contest the right of the tenants to combination, they will simply be in the position of lending their powers and bayonets to a secret syndicate for the destruction of the Irish tenantry, while striking down every attempt at combination amongst the tenants for their own protection. That is the issue, and the new organization will fight it out till the general election."

ASHAMED OF THEIR PARENTS

The boy or girl who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of an Irish father who has set his heart upon his children born in this country, who has sung at his work, remembering that they want for nothing his labor could purchase; who has said in his heart they will be better than him in the land of his birth, and who discovers in the old age that he has spent his life in rearing up a flop, a libertine, a Knave. Nothing. Then indeed we see something more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but this father gave them everything—his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which at last, their perfidious ingratitude deprives the miserable man. We say this is a tragedy to make angels weep over the false system of social life which makes men monsters. The man who is ashamed of his parents is really bereft of all true manhood.

### CLASSIC THOUGHTS OF GREAT MINDS.

The Rev. Joseph A. Ely put together in the shape of a little book a number of "Thoughts of Devotion" which he had gathered in the course of his reading. He had the book printed for private circulation; but at the request of one of our booksellers who saw a copy it has been put on sale. It is an exquisite little pamphlet neatly printed by H. D. Bryan and bound in parchment paper. The thoughts given are in various languages, show a wide range of reading and a disposition to sympathize with a soldier thing whoever said it. There is no attempt at an arrangement of the extracts according to any laws of classification, and the whole collection seems to be rather what for some special reason the individual has found full of rich meaning than what a deliberate search for the best approved devotional utterances might bring together. We give a few of the selections at random by way of illustration:

Lips of clay are not worthy to utter the compassions of our Lord.

I would much rather believe to God and be mistaken, than not believe in Him, and be mistaken.

The monks of Antioch did not say that a brother was dead; but, "he has been perfected."

Why should we ever wear black for the guests of God?—Ruskin.

In the law was the shadow in the Gospel the image, in heaven the reality.—St. Ambrose.

Life-long penitence! rather life short.

The Dove lights on no carrion.—Ep. Andrews.

A penitent sinner is no longer a sinner in God's sight.

The grave is but a little hill, yet from it how small do all great affairs of life look!—W. E. Gladstone.

Life is short, death is certain, and the new man to come is everlasting.—J. H. Newman.

How can I come to know myself? Not by contemplation; by action only. Do your duty and you will know your value. Goethe.

Wherefore, our battle is immortal; and the gods and the angels fight with us; and we are their possessions. And the things that destroy us are injustice, insolence, and foolish thoughts; and the things that save us are justice, self command, and true thought which things dwell in the living powers of the gods.—Plato.

I, Epictetus, was a slave, and sick in body, and wretched in poverty, and beloved by the gods.—Epitaph of Epictetus.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—W. E. Gladstone.

The born are to die; and the dead to revive; and the living are to be judged.—Talmud.

Sublime laws have been prescribed, which originated above the celestial ether, of which heaven alone is the father, nor did any mortal nature of men produce them, nor shall oblivion ever put them to sleep; great in these is God, and He does not grow old. These are not anything of to day and yesterday, but they live forever.—Sophocles.

Churchyards are as suburbs to which the city of everlasting rest stretches out its gates.—Donne.

If we are faithful to one another in our onward march, it is because there is not one who may not fall. Our road lies through a perpetual ambush; whoever has a friend to keep step with him on the way, will try to place him on the sheltered side.—Martineau.

We cannot measure the strength and peace and hope and joy, which is brought to many and many a troubled soul by the thought of any pure and blameless youth, even in the humblest station of life, struggling manfully and successfully against the evil influences which would lead him astray from the path of innocence. Such characters are indeed the salt of the world, which alone save it from sinking into utter recklessness and universal corruption. May God bless them wherever and wherever they may be, for the inestimable blessing, which they unconsciously, but most surely, confer on the world.—Dean Stanley.

We have said these "thoughts" were taken at random, and yet they were probably taken less because they seemed striking. They represent the literary element of the little book rather than its religious element; and may therefore be quoted in a column like this without irreverence.—Post-Express.

Scandal is the least excusable of all conversational vulgarities. Envy prompts the tongue of the slanderer. Jealousy is the disturber of the harmony of all interests. A paragraph in one of John Hughes's letters to Doctor Watts, with a little change, might be made to read as follows: Gossip is a troublesome sort of insect that only buzzes about your ears, and never bites deep; slander is the beast of prey that leaps upon you from his den and tears you to pieces. Slander is the proper object of rage; gossip of contempt.

Those who best understand the nature of gossip and slander, if the victims of both, will take no notice of the former, and will allow no slander of themselves to go unrefuted during their lifetime, to spring up in a hydra-headed attack upon their children. No woman can be too sensitive as to any charges affecting her moral character whether in the influence of her companionship, or otherwise.—Ward.

WRITTEN FOR CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

ALEXANDER CAMERON, ALEXANDER PATRICKSON, JAMES WILSON AND THEIR TIME.

BY THE REV. JAMES M'DONNELL DAWSON, LL. D., F. R. S. BISHOP CAMERON.

Anchorite in Brenay, Aberdeenshire, was the birthplace of this distinguished Bishop. July 25th, 1747, was the date of his birth. His earlier studies were at Seelau; and philosophy and theology he studied at Rome. His enjoyed great favor in the Papal City not only on account of his great abilities but also through the influence of Cardinal York. His parentage recommended him to this eminent member of the exiled royal family. In 1715 his father had a commission in the army that was raised in the interest of the Cardinal's banished father; and in 1745, although unable to take the field himself, he sent two substitutes to serve in the army of Prince Charles. Mr. Cameron remained eight years at Rome, pursuing the higher branches of ecclesiastical study. He was eminently successful; more so than all his class fellows. It is not, therefore, surprising that he won the first prizes, and that the Jesuits, who directed his studies, did all in their power to induce him to join their society. Notwithstanding the length of time he was at Rome he was only in the second year of his theology when the scarcity of missionary priests in Scotland required that he should be ordained and undertake duty in his native land. He was, accordingly, raised to the priesthood on the 2nd February, 1772, when he returned to Scotland and was appointed to the mission of South-west. There he labored with great acceptance, gaining the good will and esteem of all Protestants as well as Catholics, till 1780, when he was nominated Principal of the Scotch college of Valladolid by his predecessor in the episcopacy, Bishop Hay. There, as in Rome, his superior talents and friendly manners won for him many friends, among whom were the chief characters of the ancient and still important city. Valladolid was then, and it is to-day, the capital of Old Castile. It is also the seat of an ancient and renowned university of a Court of Chancery and of a bishop's see.

There likewise is the residence of the Captain-General of the Peninsula. The opinion and advice of the Scotch rector were often sought and followed in affairs of public importance. On his arrival in Spain he knew not a word of the language of that country; but, under this disadvantage, his ability once more served him well; and he not only learned the Spanish tongue but also acquired the thoroughly correct proficiency that Spanish scholars could not from that time discover that he was a foreigner. The bustness of the college required that he should repair to Madrid. He was introduced there to the leading men at court and by them cordially received, especially by Count Campanas, Governor of the Council of Castile, who had the honor of the rector, Dr. Cameron, in 1797, when the increasing infirmities of Bishop Geddes rendered him unable any longer to exercise his episcopal duties. Bishop Hay proposed Mr. Cameron to fill his place as rector. His appointment to him to this office, with the title of Bishop of Melchioropolis, were recorded in the Bull of the 20th day of the year 1797, and on 28th Oct. of that year he was consecrated at Madrid. He remained in Spain for some years after his consecration; and, in compliance with the request of the aged and infirm Bishop of Valladolid, he performed the whole episcopal duty of the diocese. When he was acting he was frequently spoken of at Valladolid, and always in terms of well-deserved praise. His residence was now at Edinburgh; and the Catholics of that capital and the country generally may well claim to date a new era from the day that he first appeared amongst them as their bishop. He had indeed entered on a new and very different field from that in which he had hitherto been called upon to act. There was no longer for him the Catholic nation and the friendly court. A cloud of hostile prejudice overhung his native land. The people, still untaught by all the experience they had passed through, cherished their ancient hatred of the Catholic faith. So great an evil, wholly remedied, by returning, not evil for evil, but, on the contrary, good for evil. To this task the wise pastor applied all his energy. Highly gifted as a preacher, he was indefatigable in his great instruction. Such efforts were, in a great measure, confined to his parishioners. But through them, and by his occasional attendance on the part of less bigoted Protestants, his preaching was so far effective as light was made to shine in dark places. His personal demeanor was even more powerful than his eloquence. It conciliated for him good will in Scotland as it had done in Spain. Respect and admiration increased as his career wore on. His great ability, extensive learning and refined manners brought

at Our Lady's altar, his little soul is filled with joy and peace in very often a sweet pleasure to him. There is nothing like in such a religious act, nothing whatever that can make a child feel a distaste for devotion. No, with wisdom and discretion, children can easily be made to desire to go to confession or perform any of the other religious duties. But the self same acts if they are forced upon children's minds unwisely, may produce precisely opposite results. Thus, suppose Master Tommy Snapegrace had done something naughty at home, and his father, full of virtuous wrath, had stopped him just as he was off to play base ball with the other boys, and took him off to Confession instead. What would Tommy have thought of that sacrament? Why, the seed of religious dislike would there and then be sown in his angry little soul. Stop his base ball if you wish, but don't associate any devotional act with bitterness to him. For the same reason we deprecate any punishments either at home or school which take the form of so many lines or verses out of any sacred book. Our little friend Tommy must be punished of course, but if you want to give him words to write out, or long lines to learn, choose some dry old spelling book or history of the monthy past, but do avoid making any religious books an awful penance to the poor little chap.

Then, again, in teaching his religion make it as pleasant as possible. We are glad to say that the tendency at our schools is in this direction. We have found out that instruction, like the powder of our childhood, is easily swallowed if something sweet be added. In many homes, however, this pleasant way of instructing children in their religion, is still an unknown science. Infinite truths are forced, force large doses of catechism down their children, just as they doctor oil or rhubarb. A very great mistake; and we should advise all such stern or mistaken parents to attend a children's mission and see how the wise and experienced priests teach religious knowledge into the minds of the little ones. Infinite truths are wrapped up in such gay parcels that the children swallow them as they would so many bonbons.

One word more. As your children grow up don't overdo religion, don't force them to church too often. We have known many instances of youths and maidens being thoroughly careless of the appearance of their religion because in their childhood it had been forced upon them *ad nauseam*, in and out of season.

True solid religion is the greatest pleasure of life and the young should be taught by gentle degrees to think so. All that is bright and beautiful should be associated with it, and everything that is grim, irksome, and repulsive to our little ones should be rigorously severed from it. We remember once hearing an instructor of children read to a number of innocent boys and girls, page after page of some revelation about Purgatory. The most terrible description was given of the effects of the flames mingled with vivid and appalling particulars of the appearance of the features of the sufferers, so much agony. We could not help thinking at the time that the speaker was making a most deplorable mistake, and we contrasted in our minds the far different action of One Who gathered the little children around Him and rebuked His disciples for their unthinking roughness to those He loved best in this world.

It is not of infinite value, said: "Suffer little children to come unto Me," and those gentle words contain all we wish to point out. Do not force the young under you sternly into the presence of God, but rather encourage them to listen gladly to His Divine warnings. Teach them wisely to find their greatest pleasure in the company of Mary and the glorious saints and angels, and their happiness in clustering round Jesus, the gentlest and most beautiful among the children of men."

TO BE CONTINUED.

RELIGION AS A PLEASURE.

IT SHOULD BE A COMFORT TO ALL FROM THE CHILDREN TO THE AGED.

We have often noticed that many people look upon their religious duties as so many irksome tasks to be got rid of as quickly as possible, just as anything else would be that is tiresome and disagreeable. There are no doubt many different causes for this unnatural state of mind; we will not, however, attempt to dive down into the deep mysteries of many people, but simply to one or two causes of this strange distaste for religion which have come more especially under our personal notice. For instance, we think that very often we make a grave mistake when our children, parents and others frequently punish the feelings of the young who are under their charge by giving them religious tasks. They set them so many words or pages to learn out of some sacred book, or give them some prayers to recite. This we consider a grave error, as religion is thus early associated in the children's mind with punishment instead of pleasure. This statement of ours may be objected to on the ground that in confession, precisely the same thing is done by the priest of God, who generally gives some prayer or act of devotion as a penance for the sins confessed. There is, however, a distinct difference in this, first of all, the penance for children is but slight, and secondly, it is imposed upon the little penitents by a wise and kind priest with such sweetness that the Irishman to which we refer does not exist in such cases. For instance, a child confesses to a priest some truly childish peccadilloes; the good Father sees the microscopic defects in the little soul before him and knows that if he checked now, they may become in later years great sins or even crimes. He therefore gently points out in simple words, suitable for the understanding of the little penitent before him, that God will not love him if he do not try to avoid such faults, and then the good priest, perhaps, goes on to speak of the sweetness and holiness of the Infant Jesus and the tender regard that He and His beautiful mother have for children who try to overcome their faults. The little one who is kneeling in the confessional is so comforted and touched; the sacrament of penance is a pleasure not a pain to him, and when the priest gives him a short prayer or two to say, as an atonement or reparation for the faults he has confessed, he goes away happy, and as he kneels before the Blessed Sacrament, or

WALKING WITH GOD.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect Him with homely every-day matters. We get some sense of Him in Church or in rare hours of exalted feeling; but when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther away than the blue sky above our heads.

This is a loss to us. It is neglect on our part of our highest opportunity. God walks with us, in closest nearness at every moment. There is in Him, if we could learn to take it, a provision of happiness, of sympathy, of sufficiency, for every step in the wide round of our daily lives. The very things that seem insignificant and without spiritual meaning, are set around us by God as a part of our education, and if we habitually recognized His presence in them all, the incidents of business, and our household care and daily walk would become threads of gold, holding us in sweetest, noblest friendship with our Heavenly Father.—N. Y. Weekly Union and Times.

The Oklahoma Boom.

Forms an instance of a wild rush for an uncertainty, which is just the opposite of the steady boom enjoyed by Barlock Blood Bitters. Buyers of this medicine get a certainty, an undoubted remedy for all diseases of the stomach, liver, bowels, kidneys and the blood.

Timely Wisdom.

Timely wisdom is shown by those who keep Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

The Fourth Cardinal Point.

The stomach, the liver, the bowels and the blood are the four cardinal points of health. These Barlock Blood Bitters acts upon to strengthen, regulate, cleanse and purify, thus restoring and maintaining perfect health. B. B. B. is nature's true tonic and renovator.

3 Years In Bed.

GENTLEMEN, I tried your Fowler's Extract of Wild Strawberry and was perfectly cured from sickness. I was sick in bed for three years and after taking six bottles I was perfectly cured, and now I would not be without the medicine in the house. MISS EDYVA FULKER, Versker P. O., Out.

"I do not know," was the reply; "it certainly was all right when it passed from my possession to you—you remember I read for you."

"Well, I am not sorry for its loss," responded Denier; "its absence on the trial has been the means of saving the lives of six poor creatures, and its absence will also benefit the one of the prisoner who is to be tried next week."

"That young rebel, Carroll O'Donoghue," asked Crawford, an unpleasant expression came into his face. Denier observed the look, and anxious to avoid the conflict which seemed to threaten because of his own frank avowal of compassion for the Fenian prisoners, he hastened to burst into a ludicrous account of Tighe's escape from the jail yard, and the consternation it has created. His *ross* succeeded. Crawford, whose sense of humor was unusually keen, laughed heartily.

"What have you done with him?" he asked. "I would give a good, round sum to take him back with me to England. The folk would look with horror, I know, on so uncouth a specimen for a body servant, but it would be worth it all to watch Tighe's manner, and to hear his ludicrous observations. Tell me, Denier, what have you done with him?"

"I have expressed the trouble of exerting myself all in his behalf; it is such a general favorite in the barracks, he and his inseparable companion, Shan, that I believe the very privates would conspire to keep him for sakes of the entertainment he affords them; as it was, Major Cappalle said he would find me for him, and so Tighe changed masters, not, however, without some touching scenes of his attachment to me. I discovered him at the station—though I had already had him good-by in the barracks—superintending the stowing of my baggage, much to the wonder and perplexity of the valet I had that day engaged, and who stood idly by; and when I expressed my surprise and my gratitude for his treacherous behavior, he was taken by the throat—here Captain Denier, bending forward, gave an excellent imitation of Tighe's brogue: "Sore, yer honor, I'm used to yer ways, I'm jist teachin' the pertabler drift of this to the valet yere takin' to Dublin."

"You are not in earnest?" burst from Captain Crawford. "Never more so." "But what if Lord Heathcote meets you as he did before—you will be obliged to defer again to his wish?" "No; not this time!" and there was a look in the young officer's sparkling eyes, and an accent of determination in his voice, which convinced his hearer. "I must be free," he continued; "I cannot be shackled to a profession which harrows my feelings, which conflicts with my moral duty."

"Well, Denier," answered Captain Crawford, "it is just as I have said. These rascally Irish have thrown some witchery about you, and won you over; or is there an Irish maiden in the case—now that is something about it, as you would see me the other day—you remember Jack I used to be in the Life Guards, you know—was telling me of some ladies who called upon you at the barracks; two ladies, I believe, accompanied by a gentleman; at least that was the way the gossip of Tralee had it. Oh, don't look so much at me, as you are, when I see me the other day—you remember Jack I used to be in the Life Guards, you know—was telling me of some ladies who called upon you at the barracks; two ladies, I believe, accompanied by a gentleman; at least that was the way the gossip of Tralee had it. 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Catholic Record.

London, Sat., August 17th, 1889.

MR. PARNELL'S GREAT TRIUMPH.

The cable report of the reception given to Mr. Parnell on the occasion of his visit to the Scottish capital, showed, indeed, that his reception was a magnificent one, but it was quite inadequate to convey an idea of the completeness of the triumph of the Irish cause in that historic city.

The whole Liberal party of Scotland united in the demonstration. At the actual conferring of the distinction there were present five hundred delegates from almost all the Liberal associations of Scotland—North, South, East and West—and it is estimated that when the Westminster men's address was presented to him at Calton Hill, there were over fifty thousand people present.

Mr. Parnell was the guest of Mr. Buchanan, M. P. for West Edinburgh, at whose house he held an "at-home," at which 150 prominent persons attended.

Notwithstanding the verdict against Mr. Wm. O'Brien and for Lord Salisbury rendered by the Jury in the libel suit brought against the latter, Mr. O'Brien's appeal for a new trial on the ground that the jury were misdirected is very likely to have quite a different result.

Mr. O'Brien was the latter said: "Men who took unlet farms should be treated as they have been treated during the last ten years in the locality in which he spoke—that is to say, that they should be murdered, robbed, their cattle shot and ill treated, their farms devastated."

At the trial Mr. Bigham, on behalf of Mr. O'Brien, admitted that murders had been committed in the South-West of Ireland during the ten years referred to, but not in the locality in which he had spoken, yet the time of the court was taken up in proving that there were such murders committed somewhere, though the words attributed to Mr. O'Brien were admittedly not used by him at all.

Mr. Parnell declared that he had no reason to complain of the opposition which had been offered to the event of the day. He supposed that the minority felt themselves justified in the attitude they took; but they had enabled the majority of the representatives of

the citizens to testify three times to the faith that is in them.

He then entered largely upon the history of the Times' forgeries, and showed that their thorough exposure was not due to any help given by the Special Commission. Chief Justice Hannen had declared that the Commission "could not enter into the origin of the letters."

The loud cries of "shame" which followed this statement are an index to the sentiments with which the people of Scotland's capital city regard the Government.

In reference to the fears which have been expressed by the opponents of Home Rule, lest the loyal minority should be oppressed, Mr. Parnell said:

"I am convinced that this fear comes from a bad conscience. Those who express it know how they have abused their power in the past, how cruelly they have treated the majority. They fear that the recollection of all this will come back and that it will be made a pretext for injuring them. But I know the Irish people better than that (cheers). There exists no people on the face of the earth less prone to harbor revengeful feelings. They may be liable to be carried away by impulse, but vindictive they have never been and never will be. They will be willing to forget and forgive the past, and to concede everything that they ought to concede to their Protestant neighbors, to make matters smooth and easy, to remove every cause of apprehension from their minds, so that there may be no excuse left for reviving those bad feelings of times past to stop the prosperity of our country, and to hinder the reconciliation of the two nations (Cheers)."

It is not wonderful that the demonstration has caused consternation in the ranks of the supporters of the Government. It is stated that Mr. Balfour will stump a great part of Scotland to minimize its effects, and he will be aided by Lord Hartington in other parts of the country.

MR. WM. O'BRIEN vs. LORD SALISBURY.

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grabbers should be boycotted. His opinions on the subject of boycotting are well known, and if Lord Salisbury had merely charged him with advocating boycotting the suit would not have been entered; but Mr. O'Brien objected to being charged with advocating murder, and every one understood Lord Salisbury's meaning to be that he had advocated murder. It was only by the flimsy pretence that he only meant to accuse Mr. O'Brien of favoring boycotting, the possible result of which might be murder, that Lord Salisbury was able to obtain a temporary verdict in his favor, even though judge and jury were favorable to him. This the judge stated plainly enough in his charge, wherein he used the following words:

"In the statement of claim it is set forth that Lord Salisbury said that the plaintiff did wilfully solicit and incite those who heard him to murder and to rob the men who took unlet farms, and to shoot and lynch their cattle and devastate their farms. If Lord Salisbury said that, you will have to give the plaintiff a verdict and give him what you think proper damages."

"MEDDLERS."

The memorable 8th of August has passed, the last day when it was allowable, according to the Constitution, for the Dominion Government to disallow the Jesuit Estates Act, and the Act, not having been disallowed, becomes, of course, part of the law of the Province of Quebec. The passage of the Act by the Quebec Legislature has been made the occasion of a great uproar and a violent agitation among our Protestant fellow-citizens many of whom have professed to discover in it great danger to the whole Dominion.

Dr. Dewar, undoubtedly, is a very representative man. He conducts the newspaper which is supposed to represent, more than any other, the Methodist sentiment of Canada, but Dr. Carman occupies a position still more representative. He is one of the two gentlemen who preside over the Methodist Church of all Canada, and as we have good reason to believe that Dr. Williams, his colleague in office, agrees with him in his unconcealed antipathy to Catholics, can it be wondered that we regard Dr. Carman's letter as an indication that the Methodist parsons of Ontario, at least, intend to continue the no Popery crusade?

We would be glad, to work in conjunction with our Methodist and other Protestant fellow citizens for the peace and prosperity of the country, but if they persist in waging war against Catholics, they must expect hard blows in return.

Dr. Carman endorses everything that was asserted in the address presented to Lord Stanley by the bogus Equal Rights' delegation, and he insolently asserts that Lord Stanley spoke falsehood when he said, in reply to the deputation, "I do not find any evidence that in this Dominion and in this nineteenth century the Society of Jesus have been less law abiding and less loyal citizens than others."

Passing over the incoherency and ungrammaticism of all this, it implies that the Jesuits of Canada and of this continent have been immoral. We challenge Dr. Carman to the proof. He knows very well that the clergy men who in Canada and elsewhere on this continent have been frequently found guilty of running away with their neighbors' wives and of other gross crimes, have not been Jesuits, nor indeed Catholic priests of any kind, as a general rule.

Certainly if religious teaching was to be introduced into the schools of the Province, Catholics should not be ignored. If any religious teaching is to be imparted, we claim the right of deciding what that teaching shall be as far

as our own children are concerned. Hence it was only right that the Catholic hierarchy should be consulted before any steps should be taken in the matter. In spite of this it is well known that it was a committee of Protestant ministers that made the scriptural selections. The selections were shown to Archbishop Lynch indeed, but he made only the slight suggestion that in the Lord's prayer "who" would be a better reading than "which."

We do not recall these undoubted facts for the purpose of railing against our Protestant fellow-subjects and citizens; but to defend ourselves against the violence of fanaticism it is necessary to call up facts which show its unreasonable blindness. Lord Stanley reminded the delegates that it is no unusual thing in the British Parliament to liquidate moral claims to property, very similar to the Jesuit claim which was liquidated in full by the compromise by which the Jesuit claims have been settled.

The Constitutional Convention of the new State of Idaho finds a difficulty before it in the manner in which to deal with the Mormons. A large number of settlers from Utah are in the State, as well as in Arizona, Colorado and New Mexico. Mexico has also been sounded as to the manner in which Mormon settlers would be received, but the Utah authorities have learned that their polygamous practices would not be tolerated there, and that the settlers would not be welcomed.

MORMONISM.

There are already in the State several thousand Mormons, and if these be made voters there will be offered a strong inducement to the Mormons of Utah to cross the State line and take control of the new State. The people of Idaho are fully alive to the danger, and it is thought that even at the cost of departing from the principle of universal toleration they will adopt the stringent measures indicated to avert the danger; but as it is their acts and not their opinions which are feared, the disfranchisement will probably extend only to those who practice polygamy.

There is a Mormon settlement also in the Canadian North West, at Lee's Creek, south of Calgary, but it is not certain whether or not they practice their favorite institution. They have been informed by the Dominion Government that polygamy will not be tolerated under Canadian law. Some reports say that they are obeying the law, while others assert that they are merely making pretence of obedience.

While Mormonism is thus endeavoring to extend itself, it is losing its firm hold upon Utah, gradually but surely. The elections which took place on the fifth inst. showed for the first time a Gentile majority of forty-one in Salt Lake City. It is claimed that this will insure a Gentile government to the city next February, but so small a majority is too precarious to be relied on with confidence. It shows, however, that the Mormons have no longer undisputed sway in their capital, and this will certainly diminish their power through the territory. In the House of Representatives there are six Gentiles and two in the Council, giving the Gentiles eight members out of thirty-six. The Mormons, therefore, still hold the fort, and it is for this reason that Utah's star was not added to the United States flag at the time when four new States were made.

Since the above was written, the Idaho Convention closed its labors, after adopting an article prohibiting bigamy and polygamy. This will, it is hoped, put an end to the dreadful evils which are so common in the southeastern part of the State, the home of Mormonism. The revelations of United States Deputy Marshal Bennett show that polygamy has been practised in that locality most openly and to an alarming extent.

A FALSE TEACHER.

General Superintendent Carman, who formerly was called "Bishop" of the Methodist Church, is pleased to say in a letter published in the Mail of 8th August, which is commented on in another column, that the doctrine of Queen Victoria's supremacy is not taught by Jesuits. Mr. Carman's present position in the United Methodist Church is intended to be equal to, and even superior to, his former one, though the new title he assumes is somewhat less ecclesiastical. When he was "Bishop" he only exercised jurisdiction over the Episcopal Methodist Church, but under present arrangements his authority extends over the whole United Methodist Church of Canada.

"Art thou a master of Israel, and knowest not these things?" Does not Rev. Mr. Carman know the difference between a "doctrine" of the Church, which is a truth revealed by God, and the application of that doctrine to a particular case? Jesuit doctrines, being the doctrines of the Catholic Church of all times and places, were taught 1800 years before Queen Victoria occupied the throne of England, and it can scarcely be wondered at that the Council of Trent, for example, made no mention of Her Majesty, by name. But as far as that is concerned, neither do we find her named in the Presbyterian Confession of Faith or the Methodist "Book of Discipline."

It will suffice to say that the Catholic Church does teach loyalty to the constituted authorities, whether in the Church or State, each in its own order, in accordance with the distinction made by our Lord: "Render, therefore, to Caesar the things that are Caesar's and to God the things that are God's." It is the teaching of St. Paul that "the powers that are, are ordained of God," and that we must be "subject of necessity, not only for wrath, but also for conscience sake," and the Catholic Church teaches this principle of loyalty to the civil power. The teaching of the great St. Bernard, referring both to civil and ecclesiastical authority, is one with that of the Church, and the Jesuits have never taught any other doctrine than that of the Church. St. Bernard says: "The precepts of God and those of man representing God, must be obeyed with equal care and reverence, provided that man command nothing contrary to God."

The Rev. Dr. Carman's statement is therefore as false and malicious as it is vindictive. We are surprised at such malice in a pretended "master of Israel." We would like to ask whether the threats to which the persons are giving utterance very freely, to have recourse to arms in order to set aside Lord Stanley's decision, is an index to the loyalty which is taught by Methodist divines. The Rev. Dr. Moore, of Ottawa, is one of the class of blatant persons who are so fond of raising the cry of disloyalty against Catholics, yet no sooner does he find that the dictum of the Methodist and Presbyterian clergy is not to be the supreme code by which the Dominion is to be ruled, than he publishes to the world his fiat that the Governor General has pronounced in favor of the doctrine of States' Rights which was decided by the civil war in the United States, and that the same issue will have to be decided by a civil war in Canada. Dr. Carman's manifesto, though somewhat more covertly, contains similar threats. It would seem that if disloyalty is a reason for the anti Jesuit Legislation which the persons desire so much, the Presbyterian and Methodist clergy are much more in need of restraint by repressive legislation than the Jesuits.

Dr. Moore's falsehood is one which has been frequently repeated by the Mail. The doctrine of States' Rights has no more been sanctioned by the decision of the Governor General in regard to the Jesuit Estates' Act, than by his omission to disallow any Act of the Ontario Legislature. In fact, one Quebec Act has actually been disallowed since the anti-Jesuit agitation has been at its height. By refusing to disallow the Jesuit Estates' Act the Governor-General has simply declared in effect that the whole Dominion is not to be governed by the fifty-one thousand men, women or children who signed the anti Jesuit petition from Ontario, who for insufficient reasons wish to override the decision of the law officers of the Crown, the Dominion Government, even the Imperial Government, and one of the most decisive votes ever recorded by the Canadian House of Commons.

The only two pleas which the petitioners set forth why the Act should be disallowed were: 1st, that the Jesuit Estates' Act is derogatory to the supremacy of the Crown; 2ndly, that the Jesuits are an unchristian and immoral society. They were informed that they were wrong on both points. It would have an intolerable insult to Catholics if His Excellency had granted the petition on the second plea; but if the first plea had been correct, it would, of course, have been proper to disallow. It was a question for lawyers to decide, and by the most eminent authorities it was decided against the petitioners. The doctrine of States' Rights, therefore, stands exactly as it did before Lord Stanley administered to the Jesuits his well-deserved rebuke.

CHURCH AND SCHOOL REVENUES.

A late number of the Chicago Times makes certain statements which are quite on a par with the Mail's oft reiterated mendacious assertions concerning the Catholic Church in Canada. Concerning the figures given in the first statement of that journal we have nothing definite to say now as we have not at hand the statistics whereby either to verify or refute it: that is, "In Chicago the church property of the Catholics is vastly more valuable than that of all other Christian beliefs put together; for, out of a total valuation of \$9,600,000 considerably over \$5,000,000 worth is owned by Catholics."

It must be borne in mind, however, that in the above estimate, parochial schools and academies are confessedly included, and though it is not expressly mentioned, hospitals and charitable institutions also. These are not estimated, of course, in the figures expressing the amount of Protestant church property. The Times also tells us "the statement is not surprising when one remembers that 450,000 people, over half the city's present population, are Catholics."

The next statement is, however, most absurd. It is said: "A large revenue goes into the Catholic Church from parochial schools, the parents, if able, paying for the children's tuition. This revenue is largely invested in missions and orphanages." It is well known that there is not and cannot be a revenue arising from the schools, except what is paid out immediately for the expenses of teachers and school maintenance. Instead of the Church deriving untold wealth from the revenues of the schools, these are one of the channels through which the revenues of the churches, which should legitimately go towards the support of the clergy or the erection of churches, are frequently expended to a large amount, and the Catholic people are unjustly taxed to educate the children of their Protestant neighbors, while they tax themselves to keep in a flourishing condition schools to which they can conscientiously send their own children.

The Times says: "The Catholic parochial schools in Chicago are attended by about forty three thousand children, which is over half the school population of the city." Does it not occur to the Times that if these children were attending the public schools it would be necessary for the city to supply more than double the number of teachers now employed, and more than double the amount of school accommodation? It follows, therefore, that the parochial schools save to the city the full amount, which is expended by the Catholics for the support of Catholic schools, and Catholics are robbed by unjust school laws of more than half of the same amount. The education of the Catholic children must cost at least \$316,000 annually, estimating the cost at the low amount of \$12 per capita. This will give some idea of the magnitude of the injustice to which the Catholics of the United States are subjected. The only remedy for this state of things is to let the Catholics have a national system of denominational schools similar to that enjoyed by Catholics in Ontario and Protestants in Quebec.

By further jumbling figures the Times draws the far-fetched conclusion that the Christians of Chicago are paying nearly one-tenth of all that they possess as tithes to the Church. This is certainly a most exaggerated statement, and, especially as far as Catholics are concerned, the sneer of the Times is unjustifiable that Christianity is "a matter of dollars and giving," and "money is expected to purchase salvation." Of course churches cannot be sustained, priests supported, and schools and works of charity established without liberal support being given to these by the people, but we can assert for Chicago, as for other cities both in the United States and Canada, that the money which is paid for these objects by Catholics is well spent, and well managed, and that there is ample return made to the people who contribute in the preservation of religion and morality, and in the excellent charitable and educational establishments thereby maintained. We do not approve of grossly exaggerated statements like those made by the Times, but if the correct amounts paid were rightly scrutinized, the results would be what we have indicated.

As regards the large value at which church property is estimated it is to be remarked that it is the permanent result of many years of labor and toil on the part of priests and laity. It is, therefore, not to be computed as if it were an annual outlay. When this is considered it will be seen not to be excessive that over four hundred and fifty thousand people should own \$5,000,000 worth of churches, hospitals, schools, and buildings for charitable purposes. It amounts to \$11.11 per capita, and, after all, the people are in actual enjoyment of this fruit of their past labor. It must be remembered, too, that towards this amount the contributions of the wealthy who were able to afford it were larger than the per capita sum here stated, while a much smaller sum was contributed by those who were not able to afford this amount.

CHURCH AND SCHOOL REV. ENUES.

A late number of the Chicago Times makes certain statements which are quite on a par with the Mail's oft reiterated mendacious assertions concerning the Catholic Church in Canada.

It must be borne in mind, however, that in the above estimate, parochial schools and academies are confessedly included, and though it is not expressly mentioned, hospitals and charitable institutions also.

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BISHOP CARMAN.

The episcopal overseer of the Methodist denomination in Canada, which acknowledges a spiritual head, resides in Belleville, Ontario. He generally presides at conferences and assemblies of preachers when synods are held.

Carman and an appropriate sermon pronounced by her lordship. It stands to reason that Bishop Carman requires no coadjutor, or assistant chaplain, or secretary, to accompany him.

Several letters appeared in the Globe from the rushing pen of his lordship and now, when the Globe or its readers have got heartily sick of such rhodomontades, Bishop Carman transfers the wealth of his rhetorical lucubrations to the columns of the yet more congenial and more accommodating Mail.

He labored hard and long before Methodism existed or John Wesley was born. In last Saturday's Mail this Methodist bishop says, among much other rhodomontade nonsense, that "Jesuitism is a cancer of long growth, and needs not a surface healing, but must come out by the roots.

But Bishop Carman must have, not peace, but war; not conciliation, but agitation "by the press, the pulpit and the platform." And all this rhodomontade in face of the moderate, conciliatory, prudent and wise counsels of Lord Stanley, imploring of Principals Caven and the other ministers of the deputation to be tolerant of others, to go home and preach peace and submission to the constituted authorities.

But let a Catholic bishop direct his people to vote against openly declared enemies of his Church and her teachings, and immediately he is denounced as a partisan, and his action characterized as "the workings of the hierarchy on the machinery of the palace."

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DEATH OF AN OLD QUEBECER.

A GOOD MAN GONE TO HIS REWARD. "The souls of the just . . . they are in peace." (Wisdom III. 1-3.)

Mr. Charles O'Reilly, Professor, a native of the county of Monaghan, Ireland. Died in Quebec City, July 30th, 1889, in the sixty-ninth year of his age, having been forty-two years a resident of Quebec.

"Thou shalt die the death." No one has escaped the sentence. Every day it knocks at the palace and the hovel, the castle and the cottage. And daily experience tells us it comes when least expected.

The pious Christian whose death we record to day, was born on the 25th of May, 1821, near Clones, county Monaghan, Ireland. He was brought up in the fear of God by his virtuous parents. They gave him a good education, sending him to Dublin to finish his studies. Having a taste for teaching, while in Dublin he went through a course of Pedagogics in the Marlborough Training College, where he had as one of his instructors the celebrated Professor Sullivan, author of many didactic works.

When Mr. O'Reilly went to live on the Little River Road he enjoyed very good health. An excellent hygienist, he knew how to put into practice the maxim, "prevention is better than cure." It was a very rare thing to see him ailing. At the fire which took place in Quebec last May, he worked very hard to save his property. He put the picture of our Lady of Perpetual Succor over the door of his own residence, and confided all to his Holy Mother—a name which he loved to give the Blessed Virgin. Though the fire went all round his property and half a mile further, his fire houses were saved, and for this he thanked his Holy Mother. Through much fatigue and suffering from a cold taken at the fire, he became quite well again. About the middle of July a slight indisposition set in which developed into congestion of the bowels.

On Monday, July 29th, his son Rev. Father O'Reilly, feared that there was danger of death, though the doctor would not agree with him. The priest telegraphed the sad prospects to his brother James in Toronto (head of the Christian Brothers in Ontario). The last sacraments were administered, and every means taken to procure a happy death for one who led such a holy life.

When Mr. O'Reilly landed in Quebec he met Father McMahon, founder of St. Patrick's Church, on the quay. The good priest immediately recognized the young immigrant, who, being a gentleman of quick address, took the eye of the quick-sighted priest. "A lawyer?" inquired Father McMahon. "No, Father; a schoolmaster," was Mr. O'Reilly's answer. "Just the man I want," said the zealous pastor. He was immediately engaged, and St. Patrick's school was opened in 1847, its first teacher being Mr. Charles O'Reilly. Two years later the Christian Brothers came to take charge of St. Patrick's, Mr. O'Reilly retiring from the profession for two years. His new work not being congenial to the habits and mind of Mr. O'Reilly, at the request of many parents of his old pupils, opened a private school.

About 1853, owing to his excessive zeal for school room work and the labors of the Society of St. Vincent de Paul Society, which took up a large share of his leisure hours, his health commenced to decline. He found it necessary to take a walk every day after school. To oblige himself to such daily outdoor exercise, he purchased a property on the Little River (St. Charles) Road, which he made his residence in, his school continuing in the city. As Mr. O'Reilly was the more known, the more he was respected and looked up to. He always had a good number of students, and he nearly always turned them out good practical scholars. If they were not sufficiently blessed with brilliant talents, he taught them what was also truly necessary—arithmetic, book-keeping and grammar—never omitting to infuse into them a sincere love for their holy religion.

Always a pious man, a short time after their marriage he converted his wife and her daughter. His wife says this was not done by words but by his exemplary life and a great fidelity to his morning and night prayers, the latter always including the rosary.

The Mission given by the Paulist Fathers in St. Patrick's Church, Quebec, in the spring of 1859, marks an epoch in his life of devotion. Always a good man—a priest who knew him most of his life affirming he never lost his baptismal innocence—his piety received an impulse at this Mission. Henceforward his rule of life was: Mass every day, Confession once a week, Holy Communion at least twice a week, daily meditation, spiritual reading in public for the family, at which some pious neighbors used to assist, preparation of children for first Communion, the whole rosary every day, public prayer in his family every night, visiting and comforting the sick, presiding at the prayers for the dying; in a word his after life was given to his duties as teacher, in his schoolroom his exhortations were given with suchunction that his scholars can never forget them.

His charity was so great that, though he leaves a fair competence after him for his widow and one unmarried daughter, he cannot be said to have been a rich man. Once an Irishman of some means said to him: "For an Irishman of your learning, you have not done very well in this country. Many Irish men with not a shadow of your scholarship have done much better." He answered: "You count lands, bricks and mortar, pieces of gold in the bank, and other such material riches. I must say I have not done as well as many; but, sir, I would not give my two sons—one a priest and the other a Christian Brother—for a hundred times all the wealth you possess. So, sir, I claim I am a richer man than you." His friend admitted it.

Mr. O'Reilly's religious tendencies did not prevent him from being a patriot. A lover of Ireland he ever was, and loved of Ireland his children and his children's children ever will be. Always the friend of the Irish immigrant, he helped and encouraged every one who came to him for assistance and advice. He was their letter-writer, their notary, their lawyer, their judge—and all this for nothing. His reward he looked for in Heaven. The Irish always called him the "Master." If a dispute arose, they would say: "Let us go to the Master." "The Master says so," settled everything. They never left him without shaking hands with one another. "We'll have no Master to go to now for advice and consolation," said many a brave man and affectionate woman, with tears rolling down their cheeks, looking at the dead face of their benefactor.

TELEGRAPHIC NEWS.

CANADIAN.

Some unknown parties attempted to wreck the Manitoba & Northwestern express on Saturday night by piling ties on the track. Fortunately no damage was done.

The London Times holds that there is not a particle of justification for the high handed seizure of the sealer, Black Diamond. The seizure, it says, is contrary to international law and comity. It relies on the good sense and love of justice of the American people to assist in the settlement of a question that ought never to have been raised.

The Black Diamond, a British sealing vessel which was captured by Captain Shepard in Behring's sea with seal skins, was overhauled and the skins were seized. Captain Shepard then placed a seaman in charge, with orders to take the schooner to Sitka, but as soon as she was within range of her way the captain shut up the seaman, placed in charge and sailed for Victoria, B. C., reaching that harbor in safety. It is as yet unknown whether the American Government will demand the return of the vessel, but if so the matter is likely to precipitate the settlement of the question whether the United States can be allowed to claim as belonging to her the whole of Behring Sea. On the settlement of the depends her whole right to have made the capture at all. The Americans generally take the escape of the Black Diamond very quietly, and there is good reason for the belief that the escape of the vessel was permitted merely for the sake of getting rid of the troublesome questions which might arise if the legality of the seizure were insisted upon. The New York Herald says on the subject: "It appears that after the seizure Captain Shepard had put one of his men aboard the Black Diamond, with orders for her to be taken to Sitka. But, instead of following this programme, the captain of the sealer, as soon as the rush was out of sight, quietly stowed the seaman away in a bunk and made for Victoria. This leaves the State Department in rather a queer position. It can hardly let even such a strategic defiance of its claimed authority in those waters go unnoticed. Yet what can it do? It demands the return of the prize Great Britain will ask by what right the seizure was made. That will simply bring up the Behring Sea question, which Mr. Blaine will find it hard to meet. On the whole it looks as if Captain Shepard was outwitted, and that the Black Diamond is beyond our reach. But even her escape leaves the question of the legality of her seizure yet to be settled."

AMERICAN.

A woman of West Seneca, N. Y., has for years supported herself from the earnings of a seventeen-acre flower farm. Her income is at times as much as \$2,000 a year. She recommends floriculture as a good business for women, and the wild West as the best field to begin in.

Mrs. Kendal, the famous English actress, is the youngest of twenty-two children, and comes of a family that has furnished seven generations to the stage. Martin Burke, who was arrested in Winnipeg and extradited on suspicion of the murder of Dr. Cronin, of Chicago, was brought before Judge Baker of the latter city on the 9th inst. He pleaded not guilty to the charge of conspiracy with Coughlin, O'Sullivan and others jointly indicated with them to murder Dr. Cronin. The prisoner was then returned to jail.

The City of Spokane Falls, in Washington Territory, has been destroyed by fire. Twenty-five blocks are reduced to ashes, several persons also perishing in the flames, and others were killed or injured by leaping from windows. The loss is variously estimated at \$14,000,000. Every business house in the city, including eight banks, all the hotels but one, all magnificent structures except the Crescent block, and every newspaper, save the News Era, were burned out. The burned district includes that part of the city from the Northern Pacific Railway to the river and from Lincoln to Washington streets. The fire exhausted itself at the river for lack of material. All the flour and lumber mills were saved.

Cincinnati, Ohio, Aug. 6.—Word has reached here that Mrs. George Pendleton Bowler has been captured by bandits in Italy. She is the widow of George Pendleton Bowler, of this city. She has travelled in Europe for many years, living chiefly in Paris and London. She has two children, a boy almost grown up, and a girl about eight, who have generally accompanied her. Until two years past Mr. Bowler had a cottage at Bar Harbor. Information comes by a letter to a friend. Her relatives here do not know what to think of the story. They have not heard from her for some time.

Mrs. Forsyth, the widowed daughter of a United States Consul and a beauty of thirty-six years, who at the age of thirty-six owns and manages tracts of 150,000 acres of fertile land. She employs hundreds of natives, builds and runs steamers, raises vast quantities of cotton, and with a partner controls one of the most extensive businesses in the South Sea Islands. She was of great assistance to the United States Consul in the negotiations for securing the use of the harbor of Pago Pago as a coaling station and recently offered to the Government twenty acres of her own property on the island of Malulu for another station. The American Consul at Sydney says that she is better informed on the trade and commerce of the South Sea Islands than any other American south of the equator.—Toronto Globe.

BRITISH.

The Times holds that there is not a particle of justification for the "high handed" seizure of the Canadian sealer, Black Diamond. The seizure, it says, is contrary to international law and comity. It relies on the good sense and love of justice of the American people to assist in the settlement of a question, that ought never to have been raised.

The Emperor William has expressed himself highly gratified with the manner in which he was received in England, and the review of the fleet was especially the subject of his congratulations. He declares that the British fleet and the

DOMESTIC LIFE.

The domestic life is not at its best in this age or country. The love of notice has taken the place of the love of duty, and is corroborative proof of this conclusion. To live anywhere but at home is the miserable development of the day's existence. The words of the song grow unintelligible; and the fashionable parody should be: Any place is better than home. How is this? In a great measure because there is no depth in modern life, the superficial is taken for the solid. The material replaces the religious, the world of touch, and of the senses is the world of choice. Comfort must be sought; a passionate longing to escape every form of discomfort, replaces a wise estimate of life and its inevitable burdens. The cross and its philosophy receive no recognition. And the contagious example seizes even the disciple of Christianity. To him, too, the flesh pots have a catching smelt. To say the least of it, the picture of the age is not the pleasant domestic scene that the historian will pause to contemplate.

What a different picture does the Church hold up to the Canadian, when she invites him to come to Nazareth and see there the Holy Family, the irrefragably voiced revelation of a pure, domestic joy. What spirit fills that divine home! Not self-seeking, not gossiping, not ostentation. There we find peaceful souls full of the spirit of interior reconciliation.

No stronger or more faithful example of home life is given to man; and no matter how busy life may be, and of course salvation is attached to no particular state, that is virtuous, the healing habit of sober thought and wise reflection may wrap every family in its saving embraces.—Catholic Colorado.

FOREIGN.

The Greek Government have sent to the powers a circular note demanding that they intervene to restore order in Crete. Otherwise, the note says, Greece must take action to protect her subjects on the island against the Turks.

Eighty Nihilists have been arrested at Karskoff, Russia. The police are raiding the houses of members of a new Socialist Society at Olessa. Many members have been arrested. The society is largely composed of Jews.

New York, August 5.—The Haytian Consul General has received advices under date of July 28, from Port-au-Prince, stating that Hippolyte and Jean Jaumez, with their combined forces, attacked Port-au-Prince, but were routed. The attacking forces retreated towards St. Marc.

The insurrection in Crete is spreading. The insurgents attacked a detachment of soldiers. Armenians and Musulman volunteers went to the rescue, and a sharp fight ensued. The authorities are demoralized and cannot control the insurgents. The Christian residents are flying.

From the Argentine Republic the news comes that the immigration from Europe to the Republic is very extensive. The Government pay the immigrants' travelling expenses. The aggregate this past year last March alone was \$1,000,000. Owing to the vast influx of people the exports of corn, which last year were 455,000 tons, will this year be 2,000,000 tons.

General Grenfell, commander of the Egyptian troops who defeated the Derivishes, telegraphs that he has made a reconnaissance and found that the battle has completely broken the Derivish army. Out of the force of three thousand men which Wad el Jami took into the recent battle, only a few remain. These are being pursued by Egyptian cavalry, and a column under Col. Wodehouse has gone to Abu Simbel to head off the retreating Derivishes. The bodies of several hundred Derivishes and a large number of wounded, making a thousand in all, have been brought into Toki. Refugees are arriving at that town. The Egyptian loss in the battle was seven hundred killed and one hundred and thirty wounded. Three British soldiers were wounded.

HORRIBLE DOINGS AT HAYTI.

Affairs at Hayti are in a dreadful condition. Legitime is still at Port au Prince, but Hippolyte is daily advancing nearer. More than once the war has appeared to be on its last legs, but by some sudden exploit hope has again been raised in the breasts of the beleaguered inhabitants followed by renewed efforts to stay the advance of the northern forces. Fear bordering on frenzy appears to have seized hold of many of Legitime's soldiers. They refuse to stand fire, and it only remains for the centaglio to become universal to enable Hippolyte to march unopposed to the capital of the south. The idea of offering quarter to surrendering troops has long since died out, and capture now means something worse than death. Hippolyte slaughtered eighteen men who fell into his hands the other day, and in retaliation Legitime ordered the throats of eight prisoners whom he held to be cut on the market place. None of the inhabitants of Port-au-Prince expect the least mercy accorded them should Hippolyte's men ever force entrance into the city. This thought has served to bring on a condition of mind little short of distraction, and it now needs but the sounding of an alarm to throw the whole population of Port-au-Prince into a feverish excitement. Despair has seized hold of many of the people, while others wait the end with indifference.

The other evening a command of eighty of Legitime's men attempted to go the rounds of the works. The command was surprised by the enemy, and fired upon from all sides. The officer in charge was among the first to fall. The command immediately attempted to escape by flight, but all were captured except two. These two hid in a bush, and report that they saw their comrades shot down in cold blood to a man. All of the captives begged for mercy and hurried for Hippolyte, but not one of them was allowed to live. It looks as if the war is to be one of extermination, for it means death to be captured by either party.

ETIQUETTE.

Dumas, the elder loved to laugh at the expense of English stiffness and reserve. One of his stories is this: "One day Victor Hugo and I were invited to dine with the Duke of Decezes. Among the guests were Lord and Lady Palmerston—of course this happened before the February revolution. At midnight tea was handed around. Victor Hugo and I were sitting side by side, chatting merrily. Lord and Lady Palmerston had arrived very late, and there had consequently been no opportunity to introduce us before dinner; after dinner it seems it was forgotten, English custom, consequently, did not allow us to be addressed by the illustrious couple. All at once young Decezes comes up to us and says: 'My dear Dumas, Lord Palmerston begs you will leave a chair free between you and Victor Hugo.' I hastened to do as he wished, and placed a chair between us. Thereupon enters Lord Palmerston, holding the hand of his wife, leads her up to us, and invites her to sit down on the empty chair—all this without saying a word. 'My lady,' he said to his wife, 'what time have you?' She looked at her watch, and answered: 'Thirty five past twelve.' 'Well, then,' said the great minister, remember well, that this day, at thirty five minutes past twelve, you were sitting between Alexander Dumas and Victor Hugo, an honor which you probably never will enjoy again in your lifetime.' Then he offered his arm again to his wife, and took her back to her seat without saying a word to us—because we had not been presented!"

KANSAS CITY COLLAPSE.

Such is the heading of an article in the London Free Press some days since. The Free Press gets all its information from the capital of Topeka. A rival city, which paper seems to have no reason of existence except for the purpose of belittling its neighbor, Kansas City. The statement is made that "five hundred and eighty business houses are empty." This must be utterly false. A gentleman just arrived from Kansas City has informed us that on Main street, which is in the business portion of that city, not one house is vacant, and that every house on that street, over a mile in length, rents for from \$300 to 700 per month. Our informant tells us that only three weeks ago he purchased a house and lot for \$70,000, and that, pending the execution of the deed, the owner was offered \$87,000 for the same property and had been compelled by a suit at law to hand over the estate to the original purchaser, who declares that he would not sell the same now for less than \$100,000. It is said also that four hundred private residences were vacated in the month of June. This is accounted for by the fact that the occupants have come to the sea side or to more northern climes to escape the heat of summer, which is most oppressive in that almost tropical latitude. It is said that "real estate is a drug on the market; much of it is mortgaged for more than it is worth to day; foreclosure is so frequent that the Kansas City Globe issues a supplement each day for the publication of notices of foreclosures."

The explanation given by our informant is to the effect that there are many sharps in Kansas City, as there are in all other large cities; that these sharps dispose of lots five or eight miles away from the business part of the city, obtain some hundred dollars cash and take a mortgage for the remainder; then foreclosure necessarily occurs, and the losers learn wisdom by experience.

There does not seem any possibility of a collapse, such as the Free Press announces, for Kansas City within the next five hundred years. Six lines of railway connect it with Chicago, four lines of railway unite it with St. Louis, four also with Denver, three lines with St. Joseph and Omaha, and two lines with New Orleans. The Rock Island, Santa Fe, Atchison, Topeka and Fort Scott lines of railroad, the grandest in the world, all centre in Kansas City, and have all round houses and repair shops, which employ several thousands of mechanics, earning from two to five dollars per day. The stock yards employ about 5,000 workmen in receipt of big wages, and if there are, as the Free Press declared, 8,000 men out of employment in Kansas City, it is their own fault. Just now the harvest of Western Missouri, Kansas and neighboring States has been all gathered in, and farmers' sons and hired men all flock into Kansas City seeking employment for the fall and winter months. But all have money and can afford to wait, and there is no hardship or cutting down of wages in consequence. Independently of these explanations, however, the Clearing House reports of Kansas City tell a tale of prosperity that may not be gossiped by any vulgar tongue and evidently false announcements made in the columns of the Topeka Capital or other interested journals. The Clearing House reports of Kansas City, with a population of 235,000, comes next to those of St. Louis and San Francisco, and are greater than St. Paul and Minneapolis put together. The Clearing House reports of Detroit, Cleveland and Buffalo all together scarcely equal those of Kansas City.

A few weeks ago the Free Press had a leader, eloquently written, on the assumption that Protestant tenants pay taxes to the Catholic separate schools. If the owner or landlord happens to be a Catholic. With all its elegance the statements in that article were as wide and as far apart from truth as the sensational article referred to on the Kansas City Collapse.

FOR GOD AND THE POOR.

As two little Sisters of the Poor were passing through the Central market at Cleveland, Ohio, a few days ago, they stopped in front of a huckster's wagon and asked the proprietor for a contribution for their home. The huckster, a vile bigoted wretch, deliberately spit tobacco juice in the face of one of the Sisters. The good Sister did not resent the insult in any way, but calmly took out her handkerchief and wiped the spit from her face, remarking to the brute: "You have given me this for myself, now please give me something for my poor." The bystanders, witnessing the ruffianly conduct of the huckster, and the Christian charity and humility displayed by the Sisters, in righteous indignation applied the contents of his wagon over the streets and drove him with imprecations from the market; and the other huckster in the vicinity loaded the Sisters' baskets to overflowing. With those Sisters it is all for the glory of God and our poor.

Crowned or Uncrowned.

The head of anyone suffering from constipation, biliousness or dyspepsia will have a sick headache. By regulating the bowels, arousing the torpid liver, improving digestion and purifying the blood Burdock Blood Bitters banish sick headache, no matter how severe or obstinate it may be.

"THAT SCAPULAR."

A PAULIST FATHER ENLIGHTENS THE "INDEPENDENT" ON THE CONSTANT TEACHING OF THE CHURCH ON THE VEKED QUESTION. The following letter from Rev. Alfred Young, C. S. P., appeared in a recent issue of the Independent:

"THAT SCAPULAR." Besides distinctly challenging some "champions of the Roman Catholic faith to stand up and defend the legend on the use of the scapular," you twice ask for light upon the subject in the course of a late editorial headed as above. Presuming that your chief reason for such an editorially expressed wish is that you may have the satisfaction of diffusing the same, if attainable, among your readers, I venture to take it for granted that the following remarks will be duly laid before them for perusal. Though as a champion I may justly appear in your eyes as David in the sight of Goliath; and, conscious of being but one of the lesser lights among many who might fight for the same, and more than either the necessary or desired illumination of the matter in hand, nevertheless, I cannot in common charity refuse to offer what I have, recalling the words of the poet Vaughan:

"One twinkling ray Shall clear his way And guide a crowd."

That some light is needed your editorial of April 11th, as well as former articles and editorial notes give ample evidence. I have noticed that the chief cause of the difficulty in seeing their way clearly in the examination of Catholic doctrines and practices experienced by our Protestant friends and Protestant enemies always lies in their failure accurately to define what they discuss, or in accepting definitions which every Catholic would regard as false or erroneous. It is my understanding that they so commonly get befogged, lose their way and finally call for light! In one of his famous little works in which he so successfully hammers that illogical and profane swash-buckler, Colonel Ingersoll, my learned friend, Father Lambert, the modern "medium," substantially has fully illustrated his own apt and pithy maxim: "The demand for a definition, like a motion to adjourn is always in order."

PAPAL INFALLIBILITY. Therefore, Mr. Editor, when you speak of "infallible Bulls" of Popes which have proclaimed the vision of Saint Simon, Stock and St. Anne, I have to be true, Stock and St. Anne, as has been reported and widely believed, although I begin to fear that the feeble glimmer of my farthing rush-light will prove but of little benefit in dispelling the darkness which the use of such language indicates, I nevertheless rise to ask, What is Papal Infallibility?

What is a Papal Bull? When are the Bulls of Popes to be held as infallible? Was there ever an infallible decision on the scapular given in any Papal Bull? It is quite in order for me to demand your definition of these terms. To offer to give my definition would be to assume the role of teaching an editor—I hope I have too much modesty and enough wit to avoid doing that, even under cover of pretending to offer to him and his readers some called for light.

AN UNTHEOLOGICAL EXPRESSION. But you will perceive at once my motive for calling attention to this expression, since anyone can readily see that all the clamor which has been made concerning "that scapular," the alleged vision, the approving "infallible" Bulls of Popes, the grants of indulgences for its pious use, the charge of superstition and pious fraud, the "cheap tariff of salvation," the "farish and annuities," etc., rounded off with a knock-down argument against the possible truth of the vision of Saint Simon, founded upon the fact that the alleged vision committed the mortal sin of suicide with a scapular on, would be naught but clamor if the expression be, as it is, untheological and erroneous.

All these points are, in fact, wholly dependent for point upon the evidently erroneous definitions both of "infallibility" and "Papal Bulls," which are quite plain, Mr. Editor, both yourself and our respondents had to mislead while writing. THE CHARGE OF FINAL REPENTANCE. When I call the Pigott insurance a knock-down argument, as above, I take it for granted that you have had a special revelation that the wretch did repent and certainly went to hell, or somebody has had a special revelation, otherwise I could make an act of repentance for committing the truth of the vision. You remember doubtless the old tombsman's dictum:

"Between the stirrup and the ground Between mercy sought and mercy found."

Your supposition that he ought to go to hell, and your taking it for granted that it was impossible (though justly deemed it improbable), according to the doctrine, Catholic or Protestant, that he could make an act of repentance after shooting himself and before his death, would not be accepted as evidence of the fact of his damnation in any court in Christendom. In order the better to shed the little light I have I propose to reply to certain questions which I anticipate your asking; promising that I wear the Carmelite scapular myself, have always worn it since I entered the Catholic Church and devoutly hope and pray that this blessed habit of Our Lady, St. Mary, Virgin Mother of my God and Saviour, may be upon my breast and shoulders in the moment of my last breath.

THOSE WHO GAIN THE SABBATINE INDULGENCE. Question.—Do I believe that the wearing of it has contributed in any marked degree toward the fulfilment of the duties of my state as a Christian and as a priest? Answer.—Yes; daily experience during thirty-eight long years so assures me.

Q.—Do I believe that after my death I shall obtain the favor of the so-called Sabbath Indulgence? A.—No. Looking back upon the lack of strict fidelity to the innumerable graces suggested to me by wearing the scapular of which I am conscious, I cannot presume upon such a signal favor being granted to me; but I am morally convinced that I should, as only a priest can know, have earned heaven without delay, on the Saturday after their death as the indulgence so states (if God so willed it) or

earlier, and if this speedy gaining of their crown was due to no small degree to their having fulfilled with heroic fidelity all the conditions attached to the devout wearing of that sacred habit of religion and badge of loving affection with the chaste Mother of Our Lord.

THE PRINCIPLE UNDERLYING THE GRANTING OF ALL INDULGENCES. Q.—Do I mean to imply by such an answer that, supposing the Sabbath Indulgence to be authentic, it was granted not for a mere wearing of the scapular upon the body, but on condition of practicing singular and uncommon acts of Christian virtue and piety, striving to fulfil with great strictness all Christian duties, scrupulously avoiding sin, and temptations of the world, the flesh and the devil, and in the event of any sin committed promptly and thoroughly repeating it?

A.—You have clearly expressed my meaning. Q.—What authority have I for such an interpretation? A.—The principle which underlies the granting and gaining of all indulgences whatsoever. Consult your theologians on Indulgences, and take their definitions and explanations of them.

THE VISION OF ST. SIMON STOCK AND ST. ANNE. Q.—What do I think of the alleged visions of St. Simon Stock and Pope John XXII, both credited by several Popes and their counselors despite the arguments of Lanoy and Papebrock? A.—I think they were quite as capable as those two persons to affirm all the evidence in favor of the vision, if one is more capable than we are at this distant day; and that they made it the subject of their most serious and conscientious examination. Therefore their opinion is entitled to the most profound respect, and not to be lightly condemned by every repudiated and every Roman Catholic little doctor in theology, Catholic or Protestant, and ever new so happily named by the learned Editor of the Sun as "magicalism."

Q.—But do I not know that the testimony of "profound respect" is not enough to bear in this case? Have not the Popes pronounced infallibly concerning these things? Is not "every Roman Catholic" obliged to believe this infallible testimony of the learned Editor of the Sun as "magicalism?" A.—I am not at all in a position to bear in this case. Have not the Popes pronounced infallibly concerning these things? Is not "every Roman Catholic" obliged to believe this infallible testimony of the learned Editor of the Sun as "magicalism?"

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WHERE THE LIGHT IS NEEDED. If my little paper has been of any service to throwing the least ray of light drest upon this subject, I most cheerfully resign it to your handling for any good end that may be accomplished by its use. It is the reason why I beg of you to place it on your very tall candlestick, *videlicet*, the columns of the Independent, rather than condemn it to the ignominious invisibility of a star twinkling in the noontday splendor of the sun if placed where certainly no light on this subject is called for or needed.

CONSUMPTION IS CURABLE. The recently published statement of Drs. Prudden, Biggs, and Loomis to the New York board of health in regard to the contagiousness of pulmonary tuberculosis (consumption) and the means of protection therefrom contains useful information that merits the attention of every man, woman and child in the land. Briefly put, the substance of the statement is that consumption is not inherited, is distinctly preventable and is often cured.

Tuberculosis is a very common and insidious disease, especially among the young, and is frequently fatal. About one fourth of the deaths of grown persons are caused by it and nearly one half of the entire population acquire it at one time or another during life.

It is caused by a living germ, the tubercle bacillus, which, like its fellow, the body and multiplies itself, if the conditions favor, producing tubercles. These tubercles soften and give out a discharge containing the living germs, which is thrown off from the body.

When the tubercles are in the lungs, constituting "consumption" the expectoration consists largely of these fatal germs, which are expelled by coughing, sneezing, but they retain their vitality and virulence for a long time, even when thoroughly dried. It is when dried and floating in the air as an impalpable dust that they are most dangerous.

Consumption is commonly produced by breathing air in which the living germs are suspended as dust. The origin of the poison, as already stated, is chiefly in the expectoration of persons suffering from consumption. They cough up a sputum, which contains the germs in enormous quantities. This is deposited in places where it afterwards dries, as on floors, carpets, clothing, handkerchiefs, etc.

When dry it is blown up into the atmosphere, which is in the air, dust, etc. The entire surroundings of consumptive patients are made poisonous with this dust. Repeated experiments show that the dust gathered from almost any part of a hospital ward, asylum, prison or private house where consumptive resides will produce tuberculosis in animals inoculated with it, while the dust from places where the disease does not exist has no such effect.

It is important to note that the breath of a person having consumption does not communicate the disease, nor does the spit of the consumptive patient communicate it so long as it is retained in its receptacle in a moist state. It is only when it dries and is scattered by currents of air that it is dangerous.

The prevalent belief that consumption is hereditary is due to the fact that the children of consumptives are more than others exposed to the tubercle bacilli, which find the way to their lungs from handkerchiefs, carpets, floors and the clothing of the ill-affected parent. It is conceivable to be likely that the child may inherit a weak condition of the lungs, which renders it more liable than another to succumb, but it is now known that the disease itself can be caused only by the entrance of the germ into the body.

It may enter otherwise than by way of the lungs. It may be transmitted by meat or milk from animals suffering from tuberculosis. The milk of cows whose lungs are affected often contains the living tubercle bacilli, and the need of caution in the purchase of milk is emphasized by the fact that 20 or 30 per cent of stall fed cows have the

own day and nation, and thus justify its approbation and encouragement! A.—Yes, I can. Although there is no Christian virtue which all who wear the scapular are not exhorted to practice with more than common effort, yet the virtue of chastity is the one which is pre-eminently the virtue to be guarded by, and perfection in it is aimed at by all those clothed with the symbolic dress of the spotless Virgin Mother of Jesus Christ. Wherefore "by their fruits ye shall know them." Every priest in the United States will agree that I am far from exaggerating the truth when I affirm that the number of those who from devout, intelligent wearing of the scapular have been initiated in a remarkable degree to the observance of chaste fidelity in their moral obligations to the law of God as man and wife, and as well the number of the unmarried who have strictly observed the laws of chastity in the very fire of the worst temptations can be counted by the millions. While, on the contrary, if one wishes to find those who easily throw off all restraint enjoined by the laws of nature as well as by the law of Christ, and by grievously violate the sanctity of the conjugal state, and those who sadly lack moral guardianship, to say the least, during youth and adolescence, he must go among those who not only do not wear a scapular, but even present monitor of purity like the white cross badge of the personal purity league established among Protestants—but who either never heard of it, or hear of it only to deride it as a base imposture and emblem of superstition, a Christian fetish and amulet, a cheap staff of consolation for the ignorant and vulgar, echoing the language of their teachers who ought to know better.

THE SCAPULAR COMMONLY WORN BY INTELLIGENT CATHOLICS. Q.—Am I really serious in asserting that the scapular is not specially designed for and used by the more ignorant people among Rome's Catholics? A.—I am serious in asserting that, take one Christian nation with another, one might easily wager that of Catholics who aim at keeping the laws of their faith the number of those who voluntarily enroll themselves in the Confraternity of Our Lady of Mt. Carmel and wear its scapular is as great among the more highly educated and cultured classes of the clergy and people, men and women, as the number of their spiritual brethren and sisters found among the lower classes.

Q.—But do I not know that the testimony of "profound respect" is not enough to bear in this case? Have not the Popes pronounced infallibly concerning these things? Is not "every Roman Catholic" obliged to believe this infallible testimony of the learned Editor of the Sun as "magicalism?" A.—I am not at all in a position to bear in this case. Have not the Popes pronounced infallibly concerning these things? Is not "every Roman Catholic" obliged to believe this infallible testimony of the learned Editor of the Sun as "magicalism?"

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Consumption is, however, as a rule, communicated from man to man through the medium of the pernicious dust whose origin we have described. To prevent the formation of this dust by preventing the drying of the expectorations of consumptive persons is, therefore, the only effective means of preventing the extension of consumption to those about the patient and of curing the patient himself. The patient may diminish his chances of recovery by self inoculation if he neglects the proper precaution.

What then, is to be done? Only this—to burn the spittle of the consumptive person before it has time to dry. Handkerchiefs should be boiled very soon after being used by a consumptive person; in his hands they are extremely dangerous articles. Expectorations on the floor or porch should not of course be thought of for a moment. In a word the cure and prevention of consumption lie in jealous and uninterrupted personal cleanliness.

ST. ANNE DE BEAUPRE CURES. The Mill's Montreal correspondent reports the following, under date 22nd July, in regard to many miraculous cures which have taken place at the shrine of St. Anne de Beaupre. It is but an instance of what is constantly occurring there. By such miracles indisputable proof is afforded of the truth and divinity of Catholic faith.

Several miraculous cures are claimed to have been effected at the shrine of St. Anne de Beaupre in connection with the annual Irish Catholic pilgrimages, which took place on Saturday. The pilgrimages were under the direction of the Rt. Rev. Bishop of Montreal and were highly successful. Nearly every parish in the city was largely represented, besides contingents from Ottawa, Prescott, Cornwall, Lunenburg, St. John's, Malone, N. Y., and other outside places. Each pilgrim on going aboard the steamer was handed a printed copy of the order of exercises which were carried out with system and precision. There were quite a number of invalids among the pilgrims, all of them full of unbounded confidence in the good St. Anne, and hoping to be relieved of their maladies through her intercession. Some of the sufferers expressed themselves as having been greatly relieved, but at least one case of a child who had been affected by St. Kenny, of this city, has suffered intense agony for the last nine years from spinal disease, lying, as it was supposed, at one time at the point of death. She devoutly assisted at the exercises of the pilgrimage, and with the common prayer morning at the shrine. She, however, experienced no change in her condition until she stepped on the boat on her return trip, when she immediately exclaimed that she was cured, and in support of her statement she sat down on a chair, a thing she has not been able to do during the whole time of her illness. She was naturally very much affected, and wept tears of joy for the great favor she had received, expressing in fervent terms her heartfelt gratitude to Almighty God and the good St. Anne. Mrs. Kenny was at once surrounded by the hundreds of pilgrims on board, many of their neighbors of hers and knowing of her sad condition for years and hearty congratulations were extended to her on all sides.

"Mamma's Gittin Better." There is gladness in the household; The shadow fades away; The baby smiles and plays; The mother's heart is glad; 'Tis Mamma's getting better. The happy children cry, And the light of hope shines bright again; In the loving husband's eye.

In thousands of homes women are sick unto death, and the cause of their illness is not their sex, and it would seem as if all the happiness had gone out of life and the household in consequence. For when the wife and mother suffers all the family suffers with her. This ought not to be, and it need not be, for a never-failing remedy for woman's ailments is at hand. Many a home has been banished from it by the potent power of Dr. Pierce's Favorite Prescription—the unfailing remedy for all weakness and diseases peculiar to women.

\$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sage's Remedy. 50 cts. by druggists.

WHAT SCOTT'S EMULSION CURES. CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS, COLDS, Wasting Diseases. Wonderful Flesh Producer. Scott's Emulsion is not a secret remedy. Containing the stimulating Hypophosphites and Pure Norwegian Cod Liver Oil, the potency of both being largely increased. It is used by Physicians all over the world.

PALATABLE AS MILK. Sold by all Druggists. 50c. and \$1.00.

CONCORDIA VINEYARDS, SANDWICH, IOWA. ERNEST GIRARDOT & COMPANY. PURE NATIVE WINES. Altar Wine a specialty. Only Native Alta Wine used and recommended by His Eminence Cardinal Gibbons, and by the Rev. Archbishop Lynch and Bishop Walsh.

We also make the best Native Claret the market. Sent for prices and circular. Most or milk from animals suffering from tuberculosis. The milk of cows whose lungs are affected often contains the living tubercle bacilli, and the need of caution in the purchase of milk is emphasized by the fact that 20 or 30 per cent of stall fed cows have the

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KENDALL'S SPAVIN CURE. THE MOST SUCCESSFUL REMEDY EVER DISCOVERED, AS IT IS CERTAIN IN ITS EFFECTS AND DOES NOT HURT. Read proof below.

OFFICE OF CHARLES A. SYDNER, BUREAU OF THE CLEVELAND DAY AND TWENTY BREED HORSES, ELKHART, IND., NOV. 20, 1888.

Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like to see you in person. I think it is one of the best remedies on earth. I have used it on my stable horses three times.

Yours truly, CHAS. A. SYDNER.

Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Swelling, and have found it a sure cure. I highly recommend it to all horsemen.

Yours truly, A. H. GIBNEY, Manager Troy Laundry Stables.

Dear Sir: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, but of King Henry, who afflicted with the Head and Neck of King Henry. Since I have had one of your bottles I have cured three more. I have never lost a case of any kind.

Yours truly, ANDREW TURNER, Horse Doctor.

DR. FOWLER'S "EXT. OF WILD" STRAWBERRY CURES CHOLERA MORBUS, COLIC AND CRAMPS, DIARRHOEA, DYSENTERY AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

FARM TO RENT OR FOR SALE. ONE HUNDRED AND SEVENTY ACRES, well improved, residence, barn, well, water, etc. For sale by the proprietor, Mr. J. H. FULCHER, 100 North of the London Road, Catholic Church and school on same lot. Nearly all under grass. Three acres are naturally fertile; 1 mile from London, on gravel road; 1 mile from Lucca market. Good reasons for renting or selling. Terms easy. Address M. COLLISON, Elmfield, Ont.

WANTED. Active men, young or middle aged, to sell Catholic Bibles, in Canada, U.S.A., and all parts of the world. Good salaries. Send for particulars. Address: Catholic Bibles, 100 North of the London Road, Elmfield, Ont.

"TALLY HO" LIVERY. 283 DUNDAS STREET. I have added another improvement to the above stable, in the shape of a covered drive way, which now makes my stable the finest in London. My driving horses are specially bred. My saddle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

MAMA SAYS THE DOWSWELL WASHER STANDARD WRINGER. SAVE HEALTH TIME MONEY. HARDWARE DEALERS. SELL THEM DIRECT FROM THE FACTORY. STANDARD MFG. CO. HAMILTON ONT.

"HOW A SCHOOLMASTER BECAME A CATHOLIC." In 50 cts. a copy. I was a Protestant when I was a child, but I became a Catholic when I was a schoolmaster. I was a schoolmaster for many years, and I was a Protestant when I was a child, but I became a Catholic when I was a schoolmaster. I was a schoolmaster for many years, and I was a Protestant when I was a child, but I became a Catholic when I was a schoolmaster.

THE GREAT SAINT'S LIFE. St. Anthony of Padua, was born in Lisbon in the year 1195. His parents were of Portuguese nobility. His father was a valiant officer saw service against the Moors, his mother was noted for her fervent piety. He was christened Ferdinand.

HEALING THE AFFLICTED. THOUSANDS OF MEN, WOMEN AND CHILDREN VISIT A CHURCH WHERE SOME OF THE BONES OF ST. ANTHONY OF PADUA REST. Troy Hill, Allegheny City, Pa., was Thursday, June 13, the shrine to which thousands of the faithful journeyed. This is the day of St. Anthony of Padua, the patron saint of Father Mollinger's church, in which some of the bones of the saint, and it is on this day that Father Mollinger begins some of his almost miraculous cures.

From every direction in the morning came the multitudes of believers, among them being many Protestants. The lanes, the hills, and the blind were there; puny, sickly children, and deformed youth, and bowed and afflicted age. Crutches hobbled up the long flight of steps to the church. Sick persons slowly climbed the hill, resting now and again, but suffering without a murmur, and were happy and hopeful when the church was reached. They came on crutches, in carriages, carried on pillows and beds, a suffering and pitiful but hopeful and faithful multitude.

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They came on crutches, in carriages, carried on pillows and beds, a suffering and pitiful but hoping and faithful multitude. Almost every city in the country was represented and all believed they would go away benefited if not entirely cured. By six o'clock the church was crowded with devout and diseased people. By eight o'clock the yard was full and by noon it was almost impossible to pass along the street in front of the church.

The perfect faith of the entire crowd was wonderful. As each cripple or sick person passed you could hear on all sides: "Oh, wait till Father Mullinger sees you. He will help you and make you well."

The reverence and love with which the Rev. Father was greeted by the multitude was wonderful. Every time he appeared at the door of the church to speak a comforting word to the waiting crowd every head was uncovered and every voice blessed him. The scene in and around the church was solemn and impressive. People knelt on bare ground and asked his blessing. There were tears and smiles, hopes, but no fears, and perfect faith in the hands of all.

From early morning until Mass at ten o'clock Father Mullinger ministered to the faithful, and the results in some cases were almost miraculous. His method is different with the various cases. Sometimes he uses no medicine, but rubs the deformed limb. In other cases he uses medicine alone, and in some cases both. He does not claim to do miracles. He simply finds out the malady and, having a wonderful knowledge of medicine and human life, prescribes and invokes God's aid and the saints' all healing powers to aid them. He will treat none who have no faith, and does not pretend to make a complete cure without a reasonable time.

In some cases months must elapse and in others the cures are almost instantaneous. Among the many wonderful things witnessed was the complete curing of a Miss Parks of Philadelphia of epilepsy. Father Mullinger told her that in three days she would be entirely cured. When she entered the church she was a twitching, helpless woman, who had to be carried; she walked from the church with scarcely any perceptible evidence of her trouble.

A lady from New York, so hindered as to be unable to walk without being led, walked from the church alone unaided, and said she could distinguish many objects, while before she was totally blind.

A woman who had been boarding with Mrs. Buch on Troy hill for some time has been unable to speak a word for two years. Father Mullinger gave her some medicine, talked to her for a time, and she finally called him by name.

A girl who had been called to use crutches went in. Father Mullinger, after perceiving for aid working with her, said: "Put down your crutches and come with me." She hesitated a moment, laid down her crutches, and with feeble steps made her way toward him. He said she would be entirely well in a short time.

A Mrs. Winston, who was last year cured of cancer, and with her a mother and her little boy, were present to receive his blessing. Last year he had cured the boy of a hip disease, which had afflicted him for years.

At ten o'clock Mass was said, and the hundreds in the church and the thousands outside received the blessing after the Mass. Each one in the crowd had a bottle which was filled with holy water and taken home.

Every house near the church is filled with the sick, who will remain there three days of the fest. While there were many distressing cases and sights the happy look of supreme faith on each face was inspiring and thrilling.

A Mrs. Robinson, of Philadelphia, who last year was cured of hip disease, was in church in charge of a Protestant friend afflicted in the same way and said she would take her home well. Such is only one of the thousands of cases of hip disease.

It is safe to say 6,000 people were in and around the church, and a more devout and faith-inspiring assembly has rarely been seen. People knelt on the hard benches or the bare ground to receive a blessing, and while weeping tears of pain would smile and bless the priest as he passed among them.

A TRADITION OF TADOUSSAC.

BY KATHLEEN.

In the Springtime of his manhood and his young life's first romance, he left his home in the pleasant town of France; and with the hope of conquest filling the heart within his bosom; And never a backward glance, he satiated into the West.

More than a hundred years ago, a striking event occurred at the lonely mission and trading post of Tadoussac, where the river Saguenay enters the Lower St. Lawrence. It made so profound an impression on the people that, after a lapse of all these years, the name of Pere de la Brosse has but to be mentioned to some old habitant, and—whether he be from L'Isle aux Oudres, Bas St. Paul, or Tadoussac itself—you will be told the story of the death of that well-beloved priest and missionary, with a simple faith as refreshing as it is rare in this skeptical century of ours.

It was the 11th of April, 1782, and the loneliness of the long winter months had given way to the stir and traffic which the breaking up of the ice brought to the trading stations along the coast. A long line of bark canoes drew up on the beach, and a village of wigwags on the hillside, told that the Indians had arrived with their spoils from the winter hunting grounds.

Here came the busy traders and agents of the great fur companies, and here too came the Pere de la Brosse. He was an old-time missionary of the Society of Jesus, keeping up the work of other days though his order had now been suppressed for several years, and he and his comrades could look for no long continuance of their work.

It was his harvest time for God, and all that April day he was seen in the chapel, praying, confessing, and here too came the little Indian children, as though no shadow of approaching death lay heavy on his soul.

When evening came, he went as usual to pass a couple of hours with some friends. They noticed no change in his usual cheerful manner, until he arose to leave them. Then, indeed, the solemnity of his manner filled them with a sudden dread, even before he had time farewell in a touching word.

"I am bidding you adieu, my friends, adieu for eternity. You will see me no more on this earth. To-night at midnight you will hear my chapel bell; it will announce my death. If you do not believe me, come and see for yourselves, but do not, I beg of you, touch my body. Go to L'Isle aux Oudres to-morrow and bring M. Compain (the priest) here to bury me. You will find him waiting at the end of the island. No matter how stormy the weather is, have no fear; I answer for the safety of those who make this voyage."

Awe-struck at his words, in such apparent contradiction to his hale and hearty appearance, his friends refused to believe him. But with an air of authority he again said that, before the dawn of another day, they would know the truth of his words; and so he left them.

Axious and wondering, hoping against hope, they sat awaiting the midnight hour. Ten o'clock came—eleven—midnight, and loud and clear the chapel bell, tolled by no mortal hand, rang the funeral peal.

All eyes were turned, and men towards the chapel. They entered, and by the dim light of the Sanctuary lamp saw the black-robed figure of their "good Father." His white hair was bowed between his clasped hands; he lay dead upon the altar step.

Soon the news spread through the settlement, all business was suspended, and from every direction whites and Indians flocked to the chapel. The tears and sobs of the ones, and the deepest grief of the others, showed how well they loved him.

The day was ushered in with such a terrific storm that no man dared to launch a boat. At last, one of the officers of the post called for three good men to accompany him, and went to fetch them of the last words of the dead priest. Fail of faith they bravely embarked and, so quickly was the stormy passage made, that about eleven o'clock the same morning the Cap Au Oies was rounded and in an incredibly short time they came in sight of the island and of the man they sought.

From that off M. Compain saw them, and as soon as his voice could reach them he called out: "Pere de la Brosse is dead. You have come to seek me for his burial." He too had heard, as he sat reading the previous midnight, the tolling of his own church bell. Filled with astonishment, he hastened to ascertain the cause; but though the solemn peal rang out in the silence of the night, no finger's hand was on the rope.

Then, distinctly to his ear, came these words: "Pere de la Brosse has just died at Tadoussac—with the tolling of the bell his soul passed away. Go to-morrow to the end of the island; a boat will bring you to perform the burial rites."

And mean-while, at Chateaufort, Ile Verte, Trois Pitons, Bas de Chateaufort, and Rimouski—all missions founded by the good Father—the bells rang out his funeral knell at the very hour that he gave up his soul to God.

A STRANGE OCCURRENCE.

THE SALVE REGINA.

As an illustration of the benefit of daily prayer, though offered by even the most hardened, and its efficacy in drawing upon them the grace of conversion, the following incident was related from his experience by a holy Benedictine priest:

It was one day passing along the street, deeply engrossed in thought, and with his eyes cast down, when he was stopped quite suddenly and in a most mysterious manner. Looking up to learn the cause of this unaccountable occurrence, he saw a woman making her way hastily towards him from one of the tenement houses.

He was full of grief, and begged him breathlessly to come and see her husband who was dying, but would not allow her to send for any priestal assistance. She had seen the priest pass from the window above, and felt that he had been sent by the Almighty God for the salvation of the dying man. She besought the father, however, not to let her husband know that she had called him, or he would be very angry with her.

While ascending to the sick man's apartment, the priest gathered from the words of the woman that the life of her husband had been far from what it should have been. On entering the room, the man, who his wife had only just been told of his illness, was lying in bed, his face pale and his hands cold. He had determined not to see; but the latter quietly told him of the mysterious manner in which he had been stopped in the street, and the man soon became calm. He even listened to the words of the priest, who tried to make him realize his precarious state.

At first the dying man himself seemed so deeply affected, that the hard heart was softened, and the poor fellow finally consented to make his confession, declaring, however, that it was impossible in his present extreme weakness to remember all his sins. But the information the priest had already obtained from the woman, joined with his great experience of human nature helped to bridge this difficulty. The man was the more anxious now to do so, as he believed that the priest was supernaturally stayed in the street in order to help him.

When absolution had been given, the priest heard the woman's confession also, and then married her to the man whom she had called her husband, and made them promise that their children should be taken to the parish church as soon as possible to be baptized. The good Father then left them, but soon returned with the Blessed Sacrament and the holy oils necessary to administer Extreme Unction.

After all had been happily accomplished, the priest endeavored to raise the confidence of the dying man, and dwelt much on God's evident designs on his soul. He then added that he supposed the grace had been granted him in reward of some really good work of his past life, but the now really penitent man disclaimed anything on his part, and declared his life to have been a succession of profane sins.

"And you can think of nothing," insisted the father, "that coupled with all the saving merits of the blood of Jesus Christ—without which nothing is meritorious—can have brought this grace to you when so many others have been eternally lost, with perhaps less on their souls."

"Well," said the dying man, brightening up after a pause, but speaking in a very low voice, "my mother—and a good mother she was—died when I was a lad. My brothers and sisters and myself were at her death-bed. After she had prepared herself to die, she gave us all her last good counsel. She called me close to her, and giving me her blessing placed the prayer book in my hands, and opening it at a certain page, asked me to promise I would say it every day. I had been a wild boy and but little comfort to her—'God rest her soul! Well, father, I promise—and I kept my word. Never a night have I lain down without saying that prayer, no matter how bad I have been.'"

"And what is the prayer?" asked the priest.

"I cannot tell you the name," said the dying man, his voice growing feebler, "but it is a prayer to the Blessed Virgin; in your corner you will find the book in the old volume. The place is marked. The priest pointed to the well worn book, as the man had said, and taking it up he opened it at a deep yellow page, where his eye fell upon that beautiful prayer to 'Mother of Mercy,' to her who never turns a deaf ear to her children, and who loves to be invoked by this dearest of her titles:

"Hail, holy Queen! Mother of mercy, our life, our sweetness, and our hope; O that we could express thee in our hearts, and in our voices, and in our actions, and in all that we do, in our thoughts, and in our desires, and in our tears, and in our sufferings, and in our joys, and in our sorrows, and in our death, and in our resurrection, and in our eternal life, and in our glory, and in our happiness, and in our bliss, and in our peace, and in our rest, and in our repose, and in our quiet, and in our calm, and in our sweet, and in our joy, and in our gladness, and in our contentment, and in our satisfaction, and in our comfort, and in our solace, and in our refreshment, and in our recreation, and in our diversion, and in our amusement, and in our pleasure, and in our delight, and in our happiness, and in our bliss, and in our peace, and in our rest, and in our repose, and in our quiet, and in our calm, and in our sweet, and in our joy, and in our gladness, and in our contentment, and in our satisfaction, 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C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. Badge, nicely embroidered with gold fringe, according to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.75, and \$2.00, and can be used by branches when attending funerals of deceased members, or at a demonstration of any kind, and it imparts to a body of men a neat appearance.

Designs and prices furnished upon application to F. T. TANSLEY, General Purchasing Agent and Manufacturer of Association Badges, 25 St. Martin Street, Montreal. Established May, 1884.

C. M. B. A.

The Grand Secretary informs us that new Branches will be organized at Cobourg and Parry Sound in the course of a few days.

From 1st January, 1889, to 1st July, there were eighty six deaths in the association, for the payment of the beneficiaries of which, eight assessments were issued, ten of said deaths were in Canada, calling for the payment of \$19,000 by the Supreme Council. On these eight assessments Canada will have paid to the Supreme Council about \$31,390.

Brother Deane, of the C. M. B. A. Monthly, has interviewed the Supreme Council officers regarding the dispute between them and the Grand Council of Canada. Had our energetic brother interviewed the officers and representatives of the latter council and reported such in the same issue as he did the others, it would certainly have been better, as the Monthly is supposed, as an official organ of both councils, to act impartially.

The Supreme President stated that he did not notice the difference between the Constitution and the printed and published minutes of the Supreme Council Convention regarding Section 4 of the Beneficiary Fund Article until his attention was called to it by Grand President O'Connor.

None of the Supreme Council Trustees had any recollection of that part of Section 4, relating to medical certificates, etc., now in dispute, having been read or adopted at the Supreme Convention, nor of any action thereon having been recorded in the minutes of the Supreme Trustees meeting held last February. This was stated at the Detroit meeting, June 4th last.

Messrs. Hynes and Bertrand are the only members of the Supreme Council, so far as we have heard, that state that Section 4, Beneficiary Fund Article, in its present form was read and adopted at the Supreme Convention.

Should not the affidavits, declarations or statements of Messrs. O'Meara, Finn, O'Brien and Coffey be considered as of much importance as those of Messrs. Hynes and Bertrand?

Mr. Bulger was present at the meeting of the Supreme T. Trustees in Detroit June 4th last, and heard the positive assertions of J. O'Meara, Esq., that section 4, in its present shape, was not read nor adopted at the Supreme Convention, and that no reference was made to the custody of medical certificates, at said convention. He also heard the statements, in writing of Messrs. Finn and C. G. Coffey to the same effect. Should this not have been mentioned in his interview with brother Deane?

The Supreme President stated in Detroit that he would suspend the Grand Council of Canada if it did not comply with the resolution adopted by the Supreme Trustees at the Detroit meeting. He did not with the matter submitted to the Canadian Branches; but the Grand Council of Canada, at its meeting of July 2nd, decided it was advisable and necessary to do so.

Since the formation of the Grand Council of Canada, in February, 1880, the medical certificates of the members in Canada have been kept in the Grand Secretary's office. How is it, then, if it were so necessary to have said certificates in the Supreme Recorder's office, and if, as the Supreme President now says "the Supreme Council had always had the power to direct who should be the custodian of the medical certificates," such an important matter was neglected by the Supreme Council up till March last? Also, if said Council always had the power, why was it necessary to endeavor to change the constitution in this regard?

The officers of the Grand Council of Canada did not contest that Section 4, as appearing in the printed minutes of the Supreme Convention, is correct; but they contended that no reference was made to the custody of medical certificates at the late Supreme Convention, and that, that part of Section 4 relating to "Medical Certificates and Applications for Membership," as it appears in the constitution, was never read or adopted at the Supreme Convention, and is therefore, according to Section 1 Article xvii, page 38, constitution, not a part of our laws.

Supreme Council Solicitor Keene says: "I think the Canadian Grand Council may incorporate under the laws of Ontario without interfering with its allegiance to the Supreme Council. Such allegiance, of course, would, as it is today, be merely voluntary." He also says: "The unity of our association would have been very much strengthened by accumulating the Reserve Fund under the control of the Supreme Council."

Yes, such a course would have placed the Grand Council of Canada still more under the tender mercy of the Supreme Council. We presume the next move of the Supreme Board of Trustees will be to order the transfer of the Reserve Fund from the Grand Council of Canada to the Supreme Council for investment.

Mr. Bulger thought "that the Grand Council of Canada had a right to submit the question to the branches to find out their views, but they had not stated the circular sent out by the Grand Council to branches, "misleading where it holds out the view that the minutes are correct, and Section 4 of the constitution wrong."

We consider that the circular issued by the Grand Council of Canada to its Branches, stated in a concise and clear manner, a very true position of the case, and withheld nothing that was necessary to be made known.

Said circular informed our Branches that the Supreme Recorder demanded the medical certificates of our members, that said certificates were in the possession of the Grand Secretary, that the Grand Council instructed said officer to retain said certificates, and continue his work as heretofore, our representatives having informed them that no amendment regarding the custodianship of medical certificates, etc., was made at the late Supreme Convention, and as the Grand Council of Canada did not recognize the right of any body but the Supreme Council in any assembly to make new laws or amendments to the constitution of the association, they could not, without violating the trust placed in them, comply with said demand; but the Council then gave in full the resolution adopted by the Supreme Council trustees at Detroit, June 4th; told the Branches the result of non-compliance with said resolution, and asked them to vote on the question and notify the Grand Secretary of the result of said vote. In our view, the circular is certainly very favorable to the Supreme Council, and does not contain anything that could in any way be considered misleading. We have said circular now before us, and we fail to find in it any such statement, "that the minutes are correct," or where "it holds out the view that the minutes are correct." The Grand Council of Canada certainly deserves great credit for the manner in which they have acted in submitting this matter to the Branches in their jurisdiction, but at a large vote had been obtained for their work and the correctness of their views, their action has been sustained by the almost unanimous voice of the 105 Branches in Canada.

We understand that the necessary information, for the making out of the Beneficiary certificates, viz., "the application for Beneficiary certificates," has been regularly sent by the members in Canada to the Supreme Recorder, and the assessment money from said members has been regularly accepted by the Supreme Council; said body then should either issue the certificates or refuse to accept the money.

BOURGET COLLEGE FACULTY.

Special to the CATHOLIC RECORD. The nomination of the Bourget College (Byland, P. Q.) faculty took place a few days ago, when the Rev. J. O. Joly, C. S. V., was re-elected President; Rev. C. E. Durocher, C. S. V., Prefect of Studies of the complete English courses; Rev. J. A. Revest, C. S. V., Treasurer; Rev. J. E. Foucher, C. S. V., Professor of Rhetoric; and Rev. Z. Haet, C. S. V., Professor of Latin and Greek; Rev. F. Ross, will teach dogmatic and moral theology; Rev. F. Pelland will be Professor of philosophy. In the complete English commercial courses the Rev. C. E. Durocher, C. S. V., will have as auxiliaries the following Rev. gentlemen: Rev. J. John Harlin, C. S. V., Daniel Brady, Esq.; Patrick O'Gorman, Esq.; Alexander F. Kelly, Esq.; Charles Richard, Esq.; Rev. J. E. Durocher, C. S. V., will have charge of the musical departments; Rev. J. L. Vigneault and Rev. T. Beaudry are nominated Disciplinary; moreover, there are fifteen auxiliary professors for the three courses.

E. B. A.

The E. B. A. demonstration in Merriton on Tuesday, Aug. 6th, was an overwhelming success. Visiting brethren from the different Irish Catholic Benevolent Associations throughout Ontario, accompanied by their lady friends, paraded the streets of the thriving little town at a comparatively early hour in the morning. The brilliant uniforms of the men and the holiday attire of the ladies harmonized with the general holiday aspect on every hand. As Emmett's grave over three thousand visitors were catered to by Mr. John McCarry and his little army of volunteer waitresses. Some two or three thousand more must have been fed elsewhere as critical judges estimated that the population of Litchfield's chief manufacturing borough was swelled by between six and six thousand souls. Excursions came in from all quarters. The steamer Steinhoff landed a large crowd from Hamilton at 10 o'clock, headed by the fine band of the Knights of the Golden Eagle, and a fine drum corps, and the steamers Hastings and Empress of India from Toronto were crowded. Many came by rail from east and west, and as the ranks until it began to look as if there would not be accommodation for the visitors. As the trains arrived the scenes at the railroad station was a brilliant and memorable one. The houses in the vicinity were richly draped and gaily festooned with flags and bunting. The residence of Mr. Thos. Giblin was particularly worthy of note, being very elegantly and tastefully decorated with Canadian and Irish American standards, etc., with three large engravings of Gladstone, Parnell and O'Connell in the foreground. Eshaped in evergreens on the balcony, with a dash of bunting on each side to form the frame of a handsome picture, was a bevy of beautiful young ladies dressed in pure white, whose animated countenances and vivacious manners added materially to the brilliancy of the scene. The evergreen arch in front of the new Emerald hall was also universally admired. It was a handsome structure, reflecting much credit on the designers.

About 11 o'clock the procession formed at the station, and, marching through the principal streets repaired to Emmett's grave where everything was prepared in readiness for the amusement and comfort of the guests.

The main procession was formed in the following order: Mounted Marshals, Carriage containing Rev. Father Allain, Charles Burns, ex-Grand President and Charles Wm. Golden, Grand Secretary, Toronto; Wm. Golden, International Grand Secretary.

Carriage containing Rev. Father Lynch, Captain No. 8, Wm. J. Molson, Grand Vice-President; McManly, Secretary No. 2; Thomas Snieky, Merriton.

Union. O'Brien's Juvenile Pipe and Drum Band, Merriton; Toronto, dressed in royal blue with brass buttons with knickerbockers. The uniforms were made and presented by E. B. A. Branch No. 7, Toronto.

O'Connell Branch No. 2, Toronto, with Bannet and visiting brethren. E. B. A. File and Drum Band. E. B. A. Branch No. 7, Toronto. E. B. A. Branch No. 12, Toronto. Merriton Brass Band with Parnell Branch, No. 15.

The E. B. A. Temperance Society, with Merriton Brass Band of Green Society, 41 strong, handsomely dressed in royal blue with brass buttons with knickerbockers. The uniforms were made and presented by E. B. A. Branch No. 7, Toronto.

After the early count had reached the grave the following musical contingents who got off at 10 o'clock, and came from St. Charles by way of the street cars, struggled in:

Hamilton Juvenile Band No. 1, Hamilton Brass Band No. 1, accompanied by Walter's Band, Hamilton.

In addition to these were a large number of other organizations in line whose names could not be learned. When the inner man was satisfied the young people engaged in all kinds of sports, darning on the green, jumping, etc., and many other games and amusements that could be devised. Of course the chief feature in the afternoon was the athletic contests.

The contest for the gold-headed cane between prominent Emeralds of the States and Canada did not take place, as Buffalo failed to put in an appearance, but a large vote had been obtained for W. Lane G. S. The proceeds were given to Father Allain, who awarded the cane to the other members of the local committee.

The E. B. A. drill corps went through several graceful evolutions in front of Mr. George Gordon's store after the visitors left the grave. At 5 o'clock the band began to leave, and at 6:30 o'clock Merriton was by contrast as still as a churchyard.

The ball in the evening was a very successful affair, and thus ended the greatest day Merriton has ever had. The local E. B. A. will look back with pride for many a long day on the successful termination of their efforts. The best of order prevailed everywhere and much of the success of the arrangements is due to the indefatigable exertions of Rev. Father Allain, assisted by Mr. Harry Horry and the other members of the local committee.

"THE ANGELUS"

We believe that never before in the history of the world, has a picture attracted so much attention, or brought a larger price, than the one by Millet, called by the above name. It was until recently the private property of a wealthy Frenchman. But that gentleman having fallen into financial difficulties, the picture, together with many other also his property, was put up at public sale. All the connoisseurs in Europe were invited to come and bid for it, or to witness the interest in a sale excited. As the painter of the picture was a Frenchman the people of France were loath to allow the picture to leave their country. But wealthy America was there to offer for it the largest price, five hundred and fifty-four thousand francs—about \$10,000,000.

The possession of this much-admired, and much-sought for and high-priced picture will be an honor to the United States. It will be a testimony to the world that there is an appreciation of art here, and that our wealthy people can make use of money other than buying food and clothing and railroad stocks and fast horses. The greatest work of France's greatest painter is ours.

But what is this great picture? What is it about? What does it represent? What does it say to the spectator? It contains only two figures, a man and a woman. These are standing apart, nearly facing each other, in a field where they are working. They are peasants, French peasants. While engaged at their work the sound of the Angelus bell is heard, and they stop their work, lay down their implement, and, standing where they are when they hear the bell, the woman has removed his cap and both bow devoutly their heads in prayer.

Now, what is the prayer they say? The Angelus—that is why the picture is called "The Angelus." But what is the prayer called "The Angelus?" Here it is, put into English:

The Angel of the Lord declared unto Mary. And she conceived of the Holy Ghost.

Hail, Mary full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

Behold the handmaid of the Lord. Be it done to me according to Thy word. (The Holy Mary and Holy Mary are again repeated.)

And the Word was made Flesh. And dwelt amongst us. (The Holy Mary and Holy Mary are again repeated.)

Then comes this prayer. Four forth we beseech thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of the angel, may by His Passion and Cross be brought to the glory of His resurrection; through Christ our Lord. Amen.

This is the prayer called the "Angelus" or the "Angelic Salutation," the prayer the French peasants are saying at the moment they are seen by the spectator in Millet's picture.

ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get rich, or when their business is built upon a sure foundation, or the farm is paid for, or the grind of some peculiar sorrow is past. These individuals might as well give up the idea of ever having a good time. The season of delight which is so long waited for rarely comes. Disease, poverty and death claim their victims. The lives of those whom we love or own go out, and then what is left?

Then take your pleasure to-day while you're there. Things may not be in the best shape for the visit that you have been so long planning to your only sister. It might be better if you could wait until you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go now. John drives around with the horse. "Jump in, mother," he says; "it is a lovely day, and you need the fresh air." Don't say, "I can't go; I was intending to make doughnuts," or "my crimping pins are not out," or "my dress is not changed." Put on a warm cloak, tie a veil around your hat, and take such things when you can get them, they are apt to be shy when you want them again.

Don't say, "I shall be glad when that child is grown up. What trouble he makes." No; enjoy his cunning ways; revel in his affectionate hugs and kisses; they will not be so plentiful by and by. Enjoy his childhood. It will look sweet to you when it is gone forever. Enjoy the lullies of every day. The great favors of fortune come but to few, and those who have them tell us that the quiet homely joys which are within the reach of all are infinitely better. Let us not cast them away, but treasure every sunbeam and get the light and warmth from it that the blessings hold.

"JIMMIE" McNALLY.

The Sunday Telegram of Youngstown, O., has this to say of "a plucky lad's success," who for years has sold the University in that city:

The name of James J. McNally, familiarly known as "Jimmie," the enterprising newsboy and now a successful merchant, is known by every resident of the city. His life and success go to show that any boy who has pluck and courage can attain a position in life worth the name.

He was born in Troy, N. Y., February 9th, 1865, and four years later removed to this city. His father died when he was ten years of age and the same year Jimmie began the sale of papers on the street in order to do what he could in his youthful way to support his widowed mother. By his honest, upright manner, he soon made friends and began to prosper.

At the age of sixteen years he has left his parents and devoted his time to the welfare and education of the younger members of the family. When he was fourteen years old he served a year as a page in the House of Representatives at Columbus. He saved his money and on his nineteenth birthday opened up a small stationery store, which has gradually increased until it would now grade Broadway in New York.

THE EDUCATION OF WOMEN.

Bishop Dupanloup wished to see women, especially married women and mothers, employ themselves earnestly for several hours in the study of some definite kind of mental cultivation. He emphatically urged that the intellectual culture of women was not only a right but that it was a duty, at the same time stigmatizing the prejudice against it in France as one of the worst results of the infidel eighteenth century. In his "Feminae Sanctae," he opposes to the modern evils of coquetry, frivolity, incapacity and mismanagement, the advantages of self-education and intellectual culture; indicating, moreover, how the increased attraction of home as a centre of family life, would necessarily influence for good, both husband and children.

He did not deem it necessary that woman's education should follow the line of masculine study. To M. Dupanloup's mind, the great difference between the training proper for women and for men lies in this, that a man's education has for its object his intellectual development, while for a woman such development is only an accessory. To primarily her education should prepare her for the intellectual management of her household, the more fitting companionship of her husband and the more worthy education of her children, not to mention her influence, which as the mistress of a Christian household, she should exercise over her social circle.

He exacted work from every man and woman, whether the result produced was or was not proportionate to the labor expended; and did it reach no further than the negative result of excluding idleness and frivolity, he deemed it gain. Nor did he set other peoples' energies in motion, without setting the example, and laboring indefatigably himself.—Dublin Lyeum.

The monument erected to the late Bishop Galveston is now in position at Ottawa. It is of bronze representing the deceased prelate in his sacerdotal robes, and stands on a pedestal of red granite. The statue is six feet seven inches in height and cost \$2,000. It is left veiled, and will remain so until the first week in October, when it will be uncovered. Cardinal Tascheran, Archbishop Cleary and many other ecclesiastics of note are expected to attend the unveiling.

Father Lamanoll, the pioneer priest of Missouri, died at Shickeloford, Mo., on the 7th inst., aged seventy-six years and some months. He was a native of France, and came to this country in 1820, and was the first to break the ice, breaking open and damaging the tabernacle. There is no clue to the perpetrator of this desecration.

LATEST CATHOLIC NEWS.

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Cardinal Manning has expressed his great satisfaction at the progress of the Catholic Church in London. In 1850 there were forty-six Catholic churches in the city. There are now one hundred and twenty-three, and five others are being erected.

The Roman Propaganda has formed a society to promote the study of the Oriental languages and of the Holy Scriptures, with a view to meeting the attacks of infidelity and rationalism. Its transactions will be published in periodical form under the title "Oriental Biblical Studies."

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Ex Senator Davis gave an informal dinner to President Harrison at Deer Park, Md., on 30th July, at which Cardinal Gibbons, Secretary Windom, Lieutenant Brown, of the Navy, Major Nicholas Hill, of Baltimore, with other gentlemen, were present. It was the first meeting of the President with the Cardinal.

The convention of the American Catholic Total Abstinence Union finished its business at Cleveland, Ohio, on 9th August. The next convention will be held at Pittsburgh. Resolutions were adopted approving of every just exercise of civil authority which aims at the destruction of Satan's well devised structure, the saloon, with its nefarious methods of creating drunkards and perpetuating the vicious and profligate power of the drink trade in corrupting politics, defeating the ends of law, and disturbing the order of society. The resolutions also condemn the using of liquor in so called Catholic clubs, at picnics, excursions and the like, held or controlled by Catholics, as scandalous and conducive to intemperance and other deplorable disorders.

The great organ of the Catholic Cathedral in Louisville was out of tune for several days. The organist, Prof. Joe Chase, searched for the cause, but could not discover it. Then Mr. Filcher, the organ builder, was called in to see what was the matter. After a short examination he found the metallic "D" pipe out of order. He had the pipe, which is ten feet in length, removed, and found that a sparrow lodged in the middle of it. The sparrow was removed and the pipe replaced, and the organ is now in good order. It is not known how the bird could have got into the pipe.—Union Globe.

It is unnecessary to waste words upon the committee who have the Catholic Congress in charge, as it is to be supposed from their behavior these gentlemen do not ask for publicity. Their rejection of "the Catholic American Press" as a subject of discussion at the Congress is an action that can be explained by them if they choose, although the explanation might not satisfy every one nor look very creditable to their supposed good sense. The press can very easily take it out of these gentlemen in a hundred ways. They are snuffed out of existence quickly, but the press goes on forever. Since the Congress has decided to take no notice of it, let it take no notice of the Congress. When the session begins, and the secular journals fall into their usual blunders and misrepresentations, let the Congress get them right if it can. When the authors of essays, and the speakers of speeches, and the preachers of sermons look for the glory of print let them go to the secular journals. When the Congress has belied itself down to its resolutions let a ten-line telegram in the Herald give their essence. We suspect their obituary is just what the committee desires. If so, it becomes the Catholic press to let them have it, along with a strong dose of oblivion.—N. Y. Catholic Review.

The flattery of those who are richer than ourselves, or better born, is vulgar, and hence of no value. A student is sure to be received as emanating from unworthy motives. Testify your respect, your admiration, your gratitude to such by deeds more than by words. Words are easy, but deeds difficult. Few will believe the first, but the last carry confirmation with them.

All slang is vulgar. It lowers the tone of society and the standard of thought. It is the greatest mistake to suppose that slang is in any way witty. Only the very young or uncultivated consider it.

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A retreat for ladies opens at the Sacred Heart Convent, Dundas street, on Monday evening, Sept. 2nd. The hours of service are 9.30 a. m., 3.30 p. m., and 7 p. m. each day. Ladies wishing rooms will apply to the Lady Superior not later than Aug. 27th.

The C. M. B. A. Bazaar and Drawing of prizes, under the auspices of Branch 75, Penetanguishene, in aid of the Martyrs' Memorial Church, will be held during the first week in September, and promises to be very successful. The object is a laudable one, and should have the hearty support of all C. M. B. A. Branches and the faithful generally throughout Canada and the United States. The price of a book of tickets has been placed at \$5.

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The 7th Band will be in attendance; also string band for dancing. For trains, see posters. Fare 35 cents. Music cordially invited.

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A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on September 2nd, at seven o'clock, and closing Saturday, September 7th.

For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

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